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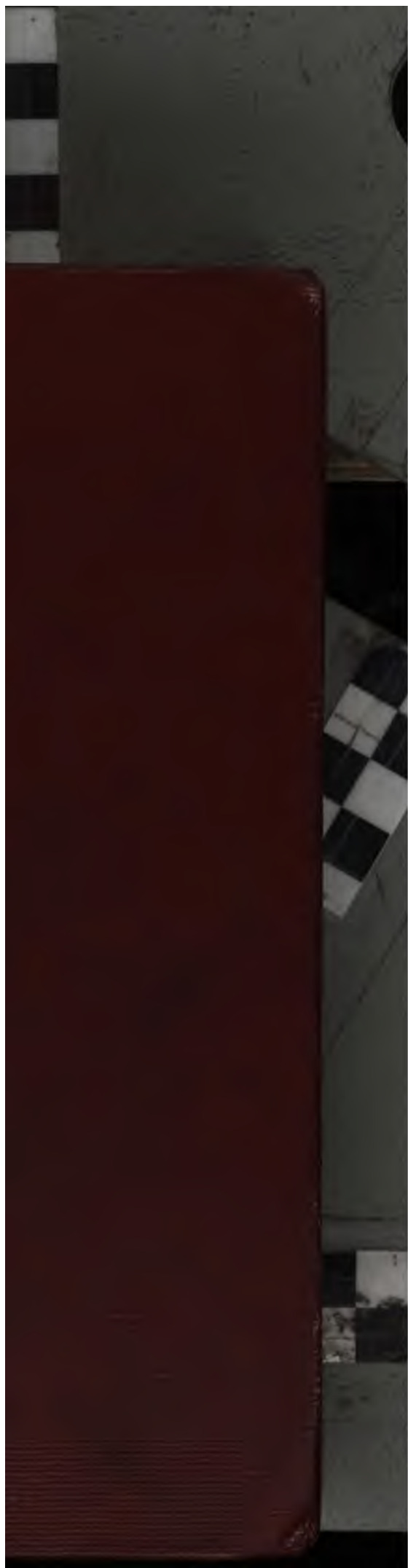
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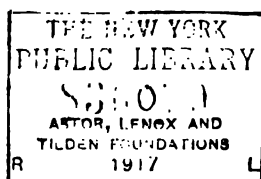
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To the Baptist men and women of this and future generations who love the Lord Jesus Christ and who are willing to spend and be spent for the furtherance of his kingdom, this the first volume of Baptist Biography is most affectionately dedicated.

MOY VON
ALLEN
VON ALLEN

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PREFACE

The plan upon which Baptist Biography is being published is co-operative. Leading Baptists, preachers and laymen, have been invited to furnish brief data on their lives and work. Some one best qualified, by reason of his acquaintance with the character and work of the subject, was requested to prepare the sketch from the data furnished. The subjects of these sketches are, therefore, in no way responsible for what is said of them. While the manuscripts have been carefully edited, the authors have been permitted to give their own estimate of the subjects. If the sketches are not true to the character and life of the subjects the authors are responsible.

The number of authors of these sketches is nearly equal to the number of subjects; hence, a great variety of style will be observed, which will lend interest to the reading. In most cases much more might have been said concerning the ancestry, youth, education and achievements of the subjects. It would require a whole volume to do justice to some of the men, but for the sake of brevity every sketch has been reduced to the minimum.

It has been the aim of the publishers from the start to present the chief characteristics and labors of leading Baptists, and to give to the public a work which it will appreciate. This first volume is a prophecy of what the succeeding volumes will be, and is sent forth with the hope that it will interest and inspire this and future generations.

THE EDITOR.





INTRODUCTION

In 1881 the *Christian Index* published a History of Georgia Baptists, with Biographical Compendium, which is now out of print. This book begins with the settlement of Georgia and deals with the appearance and work of the Baptists in the State up to the year it was published. The information it contains is accurate and of great value. It will be indispensable to the future historian.


The major and most valuable part of this rare old book is its Biographical Compendium. It contains sketches of the life and work of four hundred and twenty-six preachers and laymen. In most cases a cut of the subject appears with the sketch. The brief accounts of the beginnings and activities of these men are a mine of information. From them may be learned the struggles of the pioneer preachers of the State and South, and also the successes which attended their labors. The sacrifices they made to fit themselves for their life work are inspiring to the preachers of this generation. The hardships they endured to preach the gospel and to establish churches in destitute places shame the preachers of today who covet easy places. Many of them made long journeys across the country, some on foot and others on horseback, to fill their appointments. They founded nearly all the institutions we have, and they laid deep and broad their foundations. Upon these foundations the men of this generation are building. The men of today have entered into their labors. They prepared the soil and sowed the seed for the present harvest. Blessed are the memories and labors of these Baptist worthies of other days. The wearied bodies of most of them are sleeping in the cities of the dead, and their blood-washed souls have been wafted on to glory; but their works still live to bless their survivors.

This Biographical Compendium includes the sketches of ministers who occupied the high and low places in our Baptist Zion.

It embraces the character and activities of the plain country preachers whose fields of labor were far back in the mountain fastnesses, or among the sighing pines of the virgin forests of South Georgia. The converts of their ministry have made their way to the centers of population and have become the pillars of town and city churches. The labors of these obscure men have been fruitful, and their sons in the ministry are filling the greatest pulpits in all the land and are leaders in all the departments of Baptist work in this and in other lands. Side by side with the plain country preachers were the giants of those days. Among these are the founders of the State and Southern Baptist Conventions, the organizers of the State, Home and Foreign Mission Boards, and the founders of Mercer University, Bessie Tift College, and the Southern Baptist Theological Seminary. Through the denominational statesmanship of these men Baptist newspapers were launched and educational and benevolent institutions in Georgia and other States had their beginnings. The names of many of these Baptist fathers are household words in Baptist homes; but, alas, little is known of the struggles and triumphs of their early life and of their achievements in after years, except from tradition. The few who have a copy of this Biographical Compendium know the full story of their lives and labors, and for that reason they revere their memories and are inspired by their worthy examples.

Only a few of the men whose sketches appear in the volume published in 1881 are living. For many years the matter of bringing this work up to date has been agitated. The vast amount of labor necessary to gather and prepare the material and the necessary money with which to meet the expense of its publication have been the chief difficulties. The *Christian Index* lost money in its venture in the publication of the History of Georgia Baptists, with Biographical Compendium, and has not been in position to repeat its experience.

No kind of literature is more valuable than biography. It is inspiring to read the stories of the lives of Grecian statesmen, orators, poets and painters. The biographies of the Caesars and



of other mighty men of valor of those days give an insight into the character of the Grecian and Roman Empires which cannot be had in any other way. So with the other kingdoms and democracies of all the ages.

The study of the characters of the Old and New Testaments is both interesting and inspiring. The faith and works of those in the primitive age provoked the prophets and apostles to like faith and good works. The characters of these prophets and apostles as portrayed in the Scriptures were an inspiration to Luther and Wesley and Bunyan and Carey and Judson and an innumerable host of others, including our fathers. The lives of all these great men of the past have been demonstrations of the virtues of the Christian religion.

Even so the brief biographies of the preachers and laymen of today, including the women, will be a source of inspiration to the men and women of tomorrow. The editor has undertaken the task of gathering and arranging the material for the publication of a series of volumes of not less than four of Baptist Biography, for the pleasure and profit of the future generations. These volumes will serve as data for the author of the future history of Baptists. It must be admitted that the first volume will be an ornament to any library, and its contents a mine of information concerning the men who have brought and are bringing things to pass in the interest of the kingdom. The brief stories of the character and work of the men whose sketches appear in this volume will be held as sacred treasures by the men and women of the future.

THE EDITOR.





WILLIAM COX ALLEN.



The subject of this sketch, Rev. William Cox Allen, was born in the Free State section of upper Marion, now Dillon county, South Carolina, June 22nd, 1879. His father, William B. Allen, still a useful and active citizen of his county and State, and an ex-Confederate soldier, loyal to the cause, is the son of the Rev. Joel Allen, a pioneer Baptist preacher, and Nancy Watson Allen, a remarkably strong and positive character. His mother, Theodosia Cox Allen, a woman possessed of unusual strength of character and beauty of life, is the daughter of John J. and Emeline Hatchel Cox, both devout Christians of the Baptist faith.

Strong, sturdy traits of character, industry, thrift, devotion to duty, strict integrity and high ideals supported and enlarged by a firm faith in God were the inheritance left to William Cox Allen by an ancestry rich in the best gifts of life. In this respect no one ever had a finer legacy or put it to better use. It is no wonder then that with forbears such as these forward-looking men and women then and now, and with their good example to strengthen and inspire, this worthy son has found it easier to follow the path of duty and reap early in life a goodly measure of success in the high calling he has chosen.

For every man of power and influence born and reared in the city, the country has furnished at least nine, and this proportion holds good in all the vocations of life. William Cox Allen is no exception to the rule. He was born on a farm, where he was reared and learned to do all kinds of useful work. And it is not too much to say that here, too, he learned the lessons of self-reliance, initiative, industry, and persistent pluck which characterize his work as

a minister of the gospel. Certain it is that from the country side, from fields and forests, from flowers and birds, from the thousands of beautiful things in nature's garden he got a new vision of God and felt an irresistible call to preach.

Centerville Academy and Dalcho High School were the common schools at which he got his early training. They were country schools of the old order which were wanting perhaps in some of the requirements of the present day but furnished an opportunity to the eager and ambitious student to lay the foundation of a good education. A literary society organized in connection with the Dalcho school was one of the chief advantages offered to those who availed themselves of its privileges and gave invaluable training in the art of public speaking. William Cox Allen was an active member of the society and early developed a talent which otherwise might have lain dormant.

But the country school did not satisfy his thirst for knowledge. He longed to go to college and in 1897 he realized this desire and entered Furman University, the Baptist College of his State. It was in this institution that he gave promise of a career of great usefulness and power. Studious in his habits, and with a quick and ready mind, he soon won his place as a student. But it was not only in the class room that he was content to excel. The literary societies, athletic field, Y. M. C. A., and all the college activities found in him an energetic and enthusiastic worker and prepared him for leadership in after life.

As an evidence of his varied interests and successful achievements during his college course, he served as president of the Adelphean Literary Society, anniversary debater, member of the Echo staff, the college monthly, president of the Athletic association, originated the South Carolina Oratorical association and presided at the first meeting held at Due West, South Carolina, in 1899. In addition to official duties such as these he found time to be helpful to the student body, to serve them and to spread that contagion of good fellowship among them which has so marked his fruitful ministry.

In the Summer of 1900 he graduated from Furman University

with the A.B. degree and soon thereafter entered the schoolroom as a teacher. For six consecutive years he devoted himself with singular zeal and ability to the great work of teaching and did much during that time to advance the cause of education in the State. He served successively as principal of the Inman school, Inman, South Carolina, one year, the Richland-Kershaw school three years, and the Horrell Hill high school, Richland county, two years. In each of these schools he was more than instructor and principal; he was a potent force to inspire the youth to better living. Had he continued to teach he would now be holding an important place in the educational life of the State for he had already made a splendid start in this direction. He returned to his father the money for his college education and paid his own way at the seminary.

But William Cox Allen had to preach. He had felt the call for many years and could not resist it longer. To do so would be to go contrary to God's plan and it was no part of him to disobey or refuse to follow the divine path of duty. So in 1905 he entered the Baptist ministry and was ordained to preach in 1907. In preparation for his life work he was a special student for one year at the Presbyterian Theological Seminary at Columbia, South Carolina, and later attended the Southern Baptist Theological Seminary at Louisville, Kentucky.

In 1907 he was called to the pastorate of the Baptist church at Latta, South Carolina, his old home, and ordained at Catfish Baptist church in July, 1907, near Latta, which church, with Little Rock Baptist church, he served for four years, but after this he served only the two first, viz: Latta and Catfish, which charge he served with great acceptability for eight consecutive years. As a rule preachers are not chosen by boyhood friends and relatives to give spiritual light and assume leadership, and, if chosen, they would not, as a rule, succeed. Not so in this case. William Cox Allen gave to the work of his first pastorate at Latta uncommon energy, tact, patience, enthusiasm, and fidelity. The people responded and the efforts of both pastor and people were greatly blessed. A new church building, a splendid brick edifice, erected

in 1908, stands as a monument and bears daily testimony to his good work in this field. And the most remarkable thing about this building is that every dollar for its construction was raised before a single brick was laid. It is true the congregation did its part by giving hearty and ready co-operation to the plan, but achievements of this kind do not happen of themselves. A record like this shows wise and intelligent leadership and is a fine tribute to the master hand at the helm.

He was instrumental in securing a public library for Latta, his home town.

It is no wonder then that when the pastor of this church resigned in 1913 to accept an attractive call to the Baptist church at Clinton, South Carolina, his congregation refused to accept his resignation, and again when he was called to the Baptist church at North Augusta, South Carolina, in 1915, that they gave him up with the greatest reluctance. At this latter place, his present pastorate, he and his congregation have just completed a comfortable and commodious Sunday-school plant, and there are many signs of progress for the future.

William Cox Allen takes a live and active interest in all denominational work and gives his loyal support to every worthy cause. He has identified himself with the B. Y. P. U. of the State, was formerly a member of the Board of Trustees of the South Carolina Baptist Hospital, is now a member of the Board of Trustees of Furman University, and was elected assistant secretary of the South Carolina Baptist State Convention at its recent session at Newberry.

In 1907 he married Miss Eva Padgett, of Saluda county, who died in less than a year. In 1911 he was married again to Miss Annie Sherwood, of Little Rock, Dillon county, and they have one child, a boy, Wilton Sherwood Allen.

With a deep sense of his duty to God and man, with high ideals and aims, this wide-awake, progressive preacher, this safe and sane leader, has given himself with rare devotion to the business of the King.

In him we find the golden mean—the good preacher and wise pastor. May his labors continue long in the service of his God.

WILLIAM WYLIE ARNOLD.



William Wylie Arnold, son of Nannie Maxwell and William Sanders Arnold, was born in Lexington, Georgia, April 16th, 1853. His father died while he was but an infant; he lived on the farm until fourteen years old, attended Broad River High School, and graduated at Mercer University. He was admitted to the bar and practiced law with much success for three years in LaGrange, Georgia. Realizing that he must preach the gospel, he was ordained to that work in August, 1886, in the First Baptist church of LaGrange, by a presbytery composed of Drs. H. H. Tucker, R. H. Harris, J. A. Wynne, and Rev. A. R. Callaway. He taught successfully as principal of Hogansville Institute and Long Cane Academy.

These are the leading points in a brief survey of an active life.

To understand a man's character, one must look at the beginning. One little incident of his boyhood stands out like a fine old cameo, with its clear-cut, yet delicate features that charm and hold by its beauty and truthfulness, fascinating in its tender sweetness. Mrs. Arnold, afterwards Mrs. Callaway, gave to him all that was in her motherly heart, training him for the Lord. She was a brilliant woman, deeply consecrated. Having "lent him to the Lord," she diligently taught him God's Word, praying that in his own good time her son might be called to be a preacher. When a timid boy of thirteen he presented himself for baptism in old Sardis church, in Wilkes county, the pastor, Rev. L. R. L. Jennings, taking his trembling hand, with deep emotion, said: "Brethren, a little Samuel has come among us." His mother "treasured this in her heart" and often spoke of it in after years when her son became a preacher. The power and influence of this

godly mother were of a high order. To him she was the embodiment of all that a good mother could be; she was his beacon light amid the storms that came with the years. Modest as the proverbial violet, like that lovely flower the fragrance of her beautiful deeds, so quietly performed, filled the lives of those about her with a charm that was irresistible. Dr. Arnold inherited this modest nature; he would never consent for his friends to seek to advance his interests by any "political pull."

As a student at Mercer he won every prize offered his class, and sharing the first honor, he was chosen salutatorian among such men as Hon. Pope Brown, Dr. Enoch Callaway and other noble men well known throughout the State. To his A.B. degree he added that of A.M. three years later, and in 1913 when he preached the Commencement sermon at Mercer the trustees conferred that of D.D. on him. Thus it is seen that among men he could successfully compete and win laurels, but so high was his conception of what a man of God should be, he struggled for ten years with the conviction that he must enter the ministry, before he would submit to ordination.

In the full strength of his young manhood he wooed and won as his wife Miss Mary Callaway, of LaGrange, daughter of Rev. A. R. Callaway. This distinguished family scattered over Georgia has been noted for its attractive women as well as noble men, and she was said to have been the loveliest of them all. Accomplished, keen of wit, and, withal, full of deep reverence for things sacred and good, she was an ideal wife for the aspiring young attorney. And when he yielded to strong conviction, laying aside a growing practice, and took up the self-denying life of a minister, she readily assumed her share of the duties, and was a helpmeet indeed. To these devoted lovers the highway of life spreading before them was full of promise, their future roseate with possible achievement. No summit reached by other men seemed impossible to their ambitious souls, trained as they had been from childhood for service and filled with eager desire to attain. But affliction came and the shadow of a great sorrow settled upon them that deepened and darkened until it culminated in her death while comparatively young and the mother of a large family. We

are often distressed and perplexed by what seem "dark providences," but sometimes the design is so graciously lit by the glory that shines through, the sad "Why" melts on trembling lips into a psalm of praise. God turned their feet from the alluring highway and led them by the way of the valley. In meek submission they followed.

At no other point, perhaps, is the Baptist cause so weak as in its undeveloped country and village churches, and it was to these that God led our brother. These inactive, unorganized churches clog the wheels of progress, help to bring our Boards into debt and cripple their usefulness. During the last ten years of the century there was an awakening along this line. Prosperity brought railroads and schoolhouses, and new towns and villages sprung up, especially in middle and southern Georgia, and the keen necessity for men of high qualifications to take hold in these places was felt. Dr. Arnold, with his splendid abilities, gave himself to this call. To great congregations of plain country folk and people of culture from schools and colleges, he preached the Word with eloquence and power. Patient and gentle, God gave him the true shepherd heart that enabled him to lead his people into large and liberal things. One needs but go over the round of his pastorates through the years to see the effect of his faithful seed-sowing springing up into splendid fruitage. The old custom of annual collections, a sort of spasmodic fit that left the donors in a supine condition, became a thing of the past, and steady development in systematic giving came as a harvest. Barnesville, Chipley, Hamilton, Richland, Omaha, Coleman, Plains, McDonough, Buena Vista, and at this time Thomaston, and country churches adjacent make up the group of various fields. God has wonderfully blessed him and many have been gathered into these churches as fruits of his labors. And he has been so happy in the devotion of his people who love him "for his work's sake." Commodious and beautiful houses of worship have been built in many of these places and others remodeled and improved. The difficult and delicate task of raising large sums of money taxes the skill and wisdom of a pastor, but results show that Dr. Arnold has measured up fully to such requirements.

He has also done fine constructive work in organizing and developing some of the younger associations, notably the Pine Mountain and Summerhill, serving the latter as moderator for twelve consecutive years. He was a member of the Education Board of the Georgia Baptist Convention seven years, and a trustee of Locust Grove Institute a term of years. He is a loyal son of his alma mater, and in the campaigns for the endowment of Mercer had marked success, so much so, that the beloved Dr. Pollock, then President, said to him: "You have done more for Mercer on your field than any man in the State." Beyond most men, he has the blessed gift of comforting those in distress or trouble; having himself trodden the pathway of sorrow, he can enter the sanctuary of a grief-stricken home and carry the balm of heavenly consolation in the Master's name.

His own spirit has grown in tenderness with the years, and is thus ripening for the heavenly garner.

THOMAS JEFFERSON BAILEY.



Dr. T. J. Bailey was born in Holmes county, Mississippi, six miles northwest of Durant, November 26, 1853. His father was Albert Bailey and his mother's maiden name was Eliza J. Siddon.

In August, 1867, under the ministry of Rev. Thomas S. Wright, he was converted and joined the Pleasant Ridge Baptist church, Holmes county, Mississippi. He began at once to take an active part in religious and reform work.

Before he was twenty years old, he had written several essays which were read on various occasions and also several newspaper articles, which elicited much favorable com-



ment from the older brethren. The distinction is his of never having had an article which he offered to the press rejected.

His father having given his services and life to the Confederate cause, young Bailey was left, not only without a fatherly hand to guide, but with the responsibility of a mother, two sisters, and a younger brother upon his untried shoulders. But his indomitable energy and invincible purpose bore him up, while he toiled on the farm, with few of the comforts of life, spending two or three of the Summer months of each year in the country schools of the neighborhood.

When a boy he was the acknowledged leader among his companions in all their sport and pastime. This characteristic, manifesting itself so early, has marked his career all through life.

On Saturday before the first Sunday in December, 1873, he was licensed to preach the gospel of Jesus Christ; and on April 29, 1876, was ordained by order of the Pleasant Ridge Baptist church, at the hands of a council composed of Revs. T. S. Wright, H. W. Portwood, J. A. Linder, and A. V. Rowe. In September, 1875, he entered Mississippi College, which is the Baptist College of the State for men, located at Clinton, where he took his literary course. He was there during the years of 1875-1879.

On July 13, 1879, he was united in marriage to Miss Emma Moseley, who has in a noble, loyal, self-sacrificing spirit stood by his side, sharing with him his joys and his sorrows. The fruits of this union are eight children, five sons and three daughters, all of whom have reached their majority and are useful men and women.

The first five years immediately following the close of his college life were with him strenuous years. In addition to superintending a small farm and superintending a high school, teaching advanced mathematics, Greek and Latin, three classes in all, he served four churches, dividing his time equally among them. This triple work was necessary because of his responsibilities. In addition to caring for his own family, he helped to care for his mother, and at the same time took care of a debt of \$1,200.00, incurred in his college course, which was the only debt he ever made without

having it secured with something visible and tangible. In five years he paid this with ten per cent. interest, met all current expenses, and owned a home in Goodman, the town in which he settled at his marriage.

He was clerk of the Yazoo Association for several years, and later was elected moderator for several sessions of the association. He was an expert at clerical work, filling at different times many important clerical positions.

He was during 1894-1897 editor of the Baptist Layman, published at Winona, being at the same time pastor there. He was also editor of the Baptist Record, the organ of the Baptist State Convention, filling the latter position for fourteen years, 1898-1912. He owned the majority of the stock in the Mississippi Publishing Company, which he organized, and whose stock he raised.

At different times he was secretary, treasurer and president of the Mississippi Baptist Convention, and was for many years a member of the Convention Board, and its treasurer.

Several years ago Mississippi College, his alma mater, conferred upon him the degree of D.D., in recognition of his public services to the denomination and his scholarship.

These have been his pastorates: Pleasant Ridge, his home church, was the first, covering the period from 1876-1879, while in college. At the same time he was serving Pisgah, ten miles north of Clinton, the domicile of the college; Harlands Creek, Doaks Creek, and Macedonia, each once a month, 1880-1882; Goodman, West Mt. Vernon, Ebenezer, and Pickens, each once a month, 1882-1893; Winona, full time, 1894-1898. It is a fact worthy of note that, during his active ministry in the pastorate, a period covering over twenty-two years, he received on the score of salary \$5,453.35 more than was promised him, not that every church paid all it promised, but that the aggregate receipts were \$5,453.35 more than the aggregate promised.

Dr. Bailey has received almost every honor in the gift of his brethren, who have seemed delighted to do him honor.

Thirty years ago he wrote a very strong paper against the dance, which he published in pamphlet form, under the title "The Mod-

ern Dance." The edition of five thousand copies was soon exhausted, and the booklet is now out of print.

In 1905, he and Rev. Z. T. Leavell, D.D., wrote, and he published, a "History of Mississippi Baptists from the Earliest Days." The work contained 1,530 pages, divided into two neat volumes. This is the only history of Mississippi Baptists ever published or written.

His home is now in Jackson, where he expects to reside until God shall call him to his well-earned reward.

Early in 1914, fifty-eight of the most successful Christian business men of the State, seeing the urgent need of better moral conditions, as relate to the liquor question, unanimously elected him Superintendent of the Mississippi Anti-Saloon League, and, though other fields of activity were open to him, one of them being one of the best pulpits in the State, he yielded to the loud and urgent call of the friends of temperance and prohibition, and entered with his characteristic zeal and energy upon the work of improving the moral conditions of his State. Those who are in the best position to know say he is doing the crowning work of his life in the improvement and enforcement of the anti-liquor laws of the State. He has shown himself very influential with the Mississippi legislature, having secured from it at its late session the passage of every law he requested.

He is one of the best all-round characters Mississippi has produced in his generation. He is a good, forceful writer, a good preacher and a good pastor. He is endowed with a keen insight into situations; unusual wisdom in dealing with men; and first-class ability in financial matters, having a number one rating with the commercial agencies. "Owe no man anything" has all along been his policy and practice in life, and though he reared and educated a large family, he is in easy circumstances, not owing one penny to any one in the world. It has been a fundamental principle with him, to do without what he could not pay for, whether he kept step with the march of fashion and custom or not.

He believes, preaches and practices the simple precepts of the gospel of Jesus Christ. His influence has been State-wide for the general uplift of humanity.

Though he is now sixty-three years old, it is remarkable how much general reading he does, and how much time he devotes to reading Latin, Greek and the English classics. These three subjects have been favorites with him for more than forty years. He is a close and painstaking student of the Bible, being both sane and safe in his interpretations. He is quite broad in his sympathies, but rigid in his adherence to the teachings of God's Word. He believes that one is not wrong or narrow because he believes that two and two make four, no more, no less.

LEVI ELDER BARTON.



Dr. L. E. Barton, now in the good year of 1916 entering on his duties as pastor of the First Baptist church, at Fayetteville, Arkansas, was born in Craighead county of the same State in 1870. His father was W. H. Barton, born in Habersham county, Georgia, and reared near Greenville, South Carolina, and his mother, Eliza Martha Morgan, was born and reared in the same South Carolina settlement. In 1858 they settled near Jonesboro, Arkansas, in a section where every man was a pioneer and where the country was as undeveloped as any inhabited land in America. Here young Barton was born, as stated above. He worked on the farm and attended country schools until fourteen. Passing over six unaccounted-for years, we find him at the Southwestern Baptist University, now Union, at Jackson, Tennessee.

The parentage, the location where he was born and reared, and the manner of his young life are all significant in the life of L. E. Barton. He came of rugged, honest mountaineer, pure-blooded Anglo-Saxon stock. He was brought up in a country where every man learned to make a place for himself and was schooled to the

hardships necessary under such conditions, and he has never gotten any of these principles out of his system.

When the young man of twenty, in the year 1890, appeared at Jackson, Tennessee, to enter the University, he might have been discouraged on learning that he must spend two or three years in the preparatory department before being admitted to the college classes, but he was undaunted. It soon dawned upon him that life was made up of single-handed battles, but, throwing himself against his antagonists, beating back every foe, he swept the field to the mountain top of victory. Here in 1898 he found in his hand his reward, an M.A. degree and the medals for oratory. While in college he was one of the founders and chief promoters of the Tennessee Oratorical Association, and Union University's representative in the association's first annual contest.


College and Seminary days over, we find the student pastor at Hope, Arkansas. In two years indebtedness on the pastor's home was lifted, mission offerings increased five hundred per cent., and the spiritual life of the church raised to a higher plane. Four years at Suffolk, Virginia, resulted in the material increase in membership, the purchase of a pastor's home, while the pastor found time to conduct meetings in twenty counties and the chief cities of the State. At Quitman, Georgia, one of the handsomest church houses in the State was built at a cost of \$25,000.00 and mission offerings were doubled. During four years at West Point, Mississippi, pastor Barton was able to lead the State in mission offerings, increasing the church's gifts by five hundred per cent. The next pastorate was at Jackson Hill church, in Atlanta, Georgia. Here the difficulties of a large wicked city, the crowding of many churches, lack of harmony in the congregation and a disposition unfriendly to the spiritual life and progressive nature of the pastor, would have destroyed the metal in a steel man, but in three years the membership was largely increased and the Sunday-school overflowed into the pastor's home, the pastor acquiring for his family a home in another part of the city.


Among the writings of Dr. Barton there are two mission tracts published by the Home Mission Board that are classics, "I was a Stranger" and "Our Foreign Guests."

While in college Dr. Barton was president of his graduating class and won the graduation medal. Some years later he delivered the literary address for the school and the trustees conferred on him the degree of Doctor of Divinity, an honor which this conservative institution has given to but few of her students.

While in Mississippi Dr. Barton was on the board of trustees of Clark Memorial College and was one of the founders and chief promoters of the Baptist Education Commission and a member until he left the State and also a member of the State Mission Board. During his pastorate in Atlanta he was a member and Recording Secretary of the Home Mission Board, as well as a member and President of the Mission Board of the Georgia Baptist Convention. Throughout his pastoral life he has been in demand for school sermons and literary addresses. Some of the schools demanding his services and profiting by his gifts are here given: Roanoke Female Institute, Virginia; Central Female College, Arkansas; Norman Park Institute, Locust Grove Institute, and Bessie Tift College in Georgia, and Mississippi College, Clinton, Mississippi.

Here are set down a few statements, where, if justice were done the subject, a volume would be required. L. E. Barton inherited the honesty of his parents and imbibed the spirit of a pioneer country, which gave him a nature to fight fair, but a will to win or die. All through his boyhood and school days these characteristics were evident, and they are no less apparent now. He knows no fear, neither of men or devils, and no man has risen so high that Dr. Barton's arrows of rebuke cannot reach him, if his life and conduct are dishonest or misleading to the public mind and conscience. With all this, no man can be more honest, more honorable, more just, or truer to a friend, or more helpful to the man who is honest and who is striving to do the right thing. He is a kingdom builder, concerning himself with that calculated to attain that end, and has no patience with the time-serving and self-seeking element in our national life, and, some times found, in the kingdom of grace. In his purpose to advance the Master's cause is the determination to extend it to the ends of the earth, and there is not a greater champion of Foreign Missions in the Southern Baptist Convention.





L. E. Barton is the highest type of the manhood which Jesus Christ sought to develop while he walked and worked with men on this earth. When he meets an enemy to truth and right, he is a lion showing no quarters, demolishing everything in sight until the truth shall triumph. When he is leading his brethren along untried paths, he is generous, kind and clear, and when he deals with a soul on the brink of eternity, but at the door of hope, all the tenderness and pathos of the suffering Christ command his being, and this world will never know how many sin-scarred souls have been led by him from the brink of despair up to Calvary, where its bleeding victim bestowed his grace.

Dr. Barton is a scholar, critical in investigation, exhaustive in interpretation, and clear as a sunbeam in elucidation, an avalanche in argument and a veritable cyclone in eloquence. As a preacher and successful pastor he has not been surpassed among the young men of his day. At forty-six he is just now in the prime of life. With a vigorous body, a keen intellect, an eloquence scarcely equaled among us, constructive and progressive in nature, together with the love of the Lord and a consuming passion for souls, his possibilities are beyond the conjecture of even his most intimate and admiring friends. In every State where he has labored he has done much to mould public sentiment and exalt the thinking in religious and moral life. Through the coming years he will be one of the few pioneers in the advance movements of the kingdom of God in its onward sweep to the ends of the earth. His many friends delight to bear testimony, for the gratification of his children in coming years, that they have found no nobler soul than that of Dr. L. E. Barton.

WILLIAM JESSE BARTON.



It was a favorite saying of "Uncle" Thornton Burke, a venerable and widely loved preacher in Cobb county, Georgia, that "when God calls a man to preach he always calls somebody to hear him." He believed just as devoutly what the world is coming more and more to believe and demand—that God never calls anybody but a *real man*—a gentleman, if you please—to minister to his people in holy things.

Measured by both of these standards, William J. Barton has proven himself a preacher called of God. He has always had "somebody to hear him," and no man ever knew W. J. Barton to do a "little" thing. While his fruitful ministry has largely been made up of doing the little things that "greater lights" perhaps would have overlooked, he has rejoiced to count everything that makes for the happiness and spiritual uplift of others as glorified by his Master's touch.

Born at Canton, Georgia, September 16, 1857, his father being Wilson M. Barton, and his mother before her marriage, Miss Martha J. Daniel, he, like most other men who have ruled the world, whether in the kingdom of men or the kingdom of God, was brought up on the farm. Until he was twenty years old young Barton had God's wonderful hills for his daily companions, and in their sentinel beauty and glory they seemed to impart to the fiber of his being a granite-like purpose, and likewise to guard him from the youthful vices that blight so many boys.

But from his home atmosphere and the preaching of the faithful men of God about him, he realized himself "a sinner who needed to be saved by grace," and when he was a farmer boy of seventeen he was happily converted to Christ, with the blessing of God-fearing parents upon him in his new life, but with the coun-



try churches around him furnishing no special opportunity for work, study, and growth for him and his youthful companions. Will Barton passed through that trying time which so many young Christians know during the formative period of their lives—their temptations and too often their backslidings. “I almost starved for something to do,” said pastor Barton a few years ago, “and that is why I am so much in earnest about having a good Baptist Young People’s Union and young men’s prayer-meetings in my churches. I want to save other young Christians from the troubles I had when I was longing to be some account in the kingdom of God.”

And that has always been a notable thing about W. J. Barton’s remarkably successful ministry. While he has fed “strong meat” to the older members of his flock—some people call him a “Hard-shell missionary”—he has never failed to grip the young people of his congregation and build them up into intelligent denominational loyalty and joyous church activity.

When the young church member left his father’s farm in Cherokee county and began to clerk in a store in Canton, he refused to allow careless town boys to twist him into their lives of lightness and folly; he stood firm as a rock in his devotion to God and the right, and left a deathless impression for good among the young men of Canton.

Mr. Barton was first married, in May, 1880, at the age of twenty-three, to Miss Mary E. Spier, of Campbell county. She lived only twenty-one months, leaving one son, Edgar, who still lives. In October, 1883, he married Miss Georgia C. York, of Marietta, Georgia. She lived six years and nine months, leaving one daughter, Alice, who graduated with honor at Bessie Tift College. Two years after his second marriage Mr. Barton was ordained to the ministry, the ordination taking place at the Marietta Baptist church, the presbytery consisting of Revs. J. R. Lloyd, moderator; J. H. Harris, secretary, and I. M. Springer, pastor of the church, and W. J. Spears, moderator of the Concord Association.

For several years W. J. Barton presented to the world the strik-

ing picture of a successful preacher-drummer. He knew how to sell hardware for the King Hardware Company, of Atlanta, but he never lost an opportunity to preach the gospel, whether to a wayside congregation who coveted his growing powers in the pulpit, or to a company of fellow-drummers on the train or sitting in a hotel lobby at night.

Finally, his calls to give himself wholly to the ministry became so insistent without and so commanding within, that the highly successful drummer gave up a magnificent salary, with prospects of speedy financial promotion, and entered, without reserve, that beautiful life of sacrifice which is exemplified in every faithful minister of Jesus Christ—the most unselfish set of men upon the whole the world has ever seen.

And then, W. J. Barton did a mighty sensible thing—he married Miss Alice M. York, an active church worker in Marietta, who had had the care of his little daughter, her niece, for several years, and who for twenty-five years has made him one of the most helpful “preachers’ wives” God ever gave to any man.

In March, 1916, this happy, consecrated couple celebrated their “silver wedding,” and there is no better evidence of the spirit that has made this stalwart man of God the success that he is, than is found in the following letter. It was written to him by Mr. George E. King, President of the King Hardware Company, one of the most honored business men in Atlanta, and with whom the “preacher-drummer” was associated for nearly eight years. This letter gives too fine an insight into the character of the subject of this sketch not to have place in this story:

“Enclosed I hand you a check for \$25.00, and with it goes my very best wishes for your continued health, prosperity, and usefulness. It may be well for you to know that because of our early association, few people have influenced my thoughts and my practices in business more than you. Your unfailing uprightness and straightforwardness was a great help and encouragement to me as we struggled together in the early days of my Atlanta enterprise. With kindest regards to Mrs. Barton and yourself, sincerely, Geo. E. King.”



The churches served by Mr. Barton as pastor have come in the following order: Taylorsville, Seventh Baptist, Atlanta, Beach Spring (now Kirkwood), McRae, Hazlehurst, Ocilla, Abbeville, Nashville, and Cornelia, all in Georgia, and now Homestead, Florida. It is doubtless safe to say that his most notable work in the pastorate has been done at McRae and Ocilla, where he stayed nine years each, and Cornelia.

During his McRae and Ocilla pastorates, nearly twenty-two thousand dollars were given to the Mercer University endowment, besides large sums to Bessie Tift College and missions. He is one preacher who has never been afraid that he himself would suffer if his people were led to do great things for God's cause. And as missionary of the Mission Board for several years, as Field Secretary of Bessie Tift College, at Forsyth, Bunn-Bell (now Piedmont) Institute, at Waycross, W. J. Barton has preached with tremendous power the necessity of intelligent, unselfish gifts to missions and Christian education as the basis of real church progress.

Although having only common school advantages himself, he has tried to supply by arduous study his own conscious need, and has been an apostle of Christian education in the pulpit and the pew. And lacking what some might call the "evangelistic temperament," this virile and vigorous preacher has been a notably successful evangelist through the positive power of the fundamental truth he has preached with such fearless bravery and such victorious faith.

THOMAS JEFFERSON BECK.



The series of biographies of Baptists would be incomplete without a brief sketch of Dr. Thomas J. Beck, not that he has been a brilliant meteor, shooting athwart the sky, attracting attention by its erratic display, and then going out in darkness, but because his life and work have been that of a fixed star, shining with steady and unerring light.

Dr. H. H. Tucker said of friendship: "It is like a little rill trickling down into the soul, cooling, refreshing, invigorating, causing thousands of pleasant emotions to spring up, like flowers to adorn its banks, or like lilies lifting their heads above the gentle wave." Dr. Beck is so devoted to his friends that Dr. Tucker's words came spontaneously in thinking of Dr. Beck.

The subject of this sketch was born in Warren county, Georgia, February 27, 1838—the son of Thomas J. and Nancy Beck. His early life was spent on the farm at hard labor until he was twenty years of age. He had the mere rudiments of an education, as no schools were near; nor was there a Sunday-school in reach, and his religious impressions and training came from his mother. But she recognized in her son the elements of a man, and upon his mind and heart she wrought, as upon an anvil, and fashioned her handiwork in the image of her Maker. His mother was a shrine-maker—her home one within whose sweet seclusion and repose the religion of Christ was cherished and taught. By contrast one recalls the erratic life of Lord Byron, who so needed a mother's care and training. Listen to his wail in Childe Harold:

"Yet must I think less wildly; I have thought
Too long and darkly, 'til my brain became
In its own eddy boiling and o'erwrought,
A whirling gulf of phantasy and flame;

And thus, untaught in youth my heart to tame
My springs of life were poisoned."

Dr. Beck entered the Freshman class at Mercer in the Fall term 1859. He left Mercer to join the Confederate army as chaplain of the Forty-fourth Georgia regiment. And he was a soldier-chaplain after the order of Dr. Morgan Callaway.

When the Confederacy collapsed Dr. Beck returned to Mercer and was graduated in 1867. His college life was that of a hard student. The books, the libraries, the class instructions opened up to him a veritable land of enchantment. His influence over the band of students who gathered at Mercer just after the war was like the mother-spirit of Christ, and, while gentle of manner, was yet so strong in character that the student body recognized in him a fatherhood, and paid him universal homage. Dr. Beck was inducted into the Lord's kingdom in 1851 and was ordained to the ministry in 1862. The presbytery was Drs. N. M. Crawford, H. H. Tucker, S. G. Hillyer, and a brother Singleton, a theological student.

After leaving Mercer Dr. Beck taught school, becoming the principal of Burdette High School in Wilkes county, Georgia. This school he made high class, having a touch of the celebrated "old field" schools so noted in middle Georgia in ante-bellum days. Every Friday afternoon was devoted to declamation on the part of the boys and composition by the girls. Indeed, the exhibitions at this school were like college commencements.

After teaching at Burdette from 1868 to 1874, Dr. Beck taught at Danburg, the same county, teaching four years, and building up a most excellent school, after the order of Burdette.

On December 16, 1869, Dr. Beck married Miss Mary L. King, with whom he fell in love while a student at Mercer. In all his school work his wife taught music, and also assisted in the teaching. The Kings were from Liberty county, Georgia, and refugees to Greene.

Inducements were held out to him to go to Tennille, in Washington county. Here he taught five years, building up one of the best and largest schools ever taught in that section.

While teaching, Dr. Beck also served churches. His pastorates

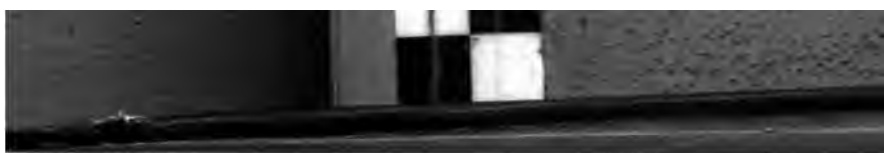
in Wilkes were Danburg, Ebenezer, Greenwood, and Lincolnton, serving each of the first three nine years, from 1869 to 1878, and the last one year. He was pastor of the Tennille church twenty years, from 1878 to 1898; Sandersville, one year, 1895; Hephzibah, six years, 1888-1895; Davisboro, eight years, 1895-1903; Bartow, Jefferson county, fourteen years, 1898-1904, and again from 1907 to 1916; Hagan, Tattnall county, seven years, 1903-1910; Green Hill, Screven county, eight years, 1907 to 1915. Mr. Beck is now in charge of Green Hill, Bartow, and Bethany, which is in Washington county.

What a glorious record! Teaching fifteen years, and preaching all the while from 1868 to 1916, and still serving churches. The memories of this must give to his subjective life most beautiful and comforting recollections and reflections.

Dr. Beck's marriage was a most fortunate one. Mrs. Beck was in every sense a helpmeet. She radiated charm and her home was ideal. But she did not survive her husband, for the angels also wanted her. On the day of her burial a prominent brother said: "Sister Beck will be greatly missed. During the twenty-seven years she has lived in our community I have gone into many houses where there were sorrow, sickness—and death, and nearly always the first face that greeted me was that of Mrs. Beck. None could minister comfort to the sorrowing, relief to the afflicted, succor to the distressed more than she."

Dr. Beck has always been a warm supporter, and zealous advocate of all the benevolent interests fostered by the Baptist denomination, its colleges and schools and boards.

When Dr. Beck resigned his long pastorate at Tennille Dr. E. J. Smith was elected to succeed him. On the occasion of the celebration by the Tennille church and people, Dr. Smith, one of the speakers, said: "When I was elected pastor of this church, I hesitated, for my professor of homiletics warned our class never to accept a pastorate where the former pastor remained in the community. As the former pastor remained in the community, I questioned the advisability of accepting. I did accept, with misgivings. But my fourteen years of experience have proved the



groundlessness of my fears. So far from brother Beck being a thorn in my side, he has been a father to me, and a wise counselor and a loyal and faithful friend. With all the lapse of these years our cordial and fraternal relations have grown into ties of the closest Christian fellowship." That celebration was an ovation.

So, as the usual experience that

"The flowers, life denied to you,

Lie on your coffin lid,"

is not that of Dr. Beck. He went into the Master's service to spread the gospel and win souls to Christ. As pastor the Lord has been pleased to bless his labors; his churches have prospered, growing in numbers and efficiency. In all of them he aroused the mission spirit, and quickened the Sunday-school work. The spirit of fairness and justice is so much a part of his very being that in none of his churches was he ever charged with partiality or favoritism.

Though walking now amid the evening shadows, which cast the mellow glories of a beautiful sunset around him, he keeps at work, and is now pastor at the Bartow, Green Hill, and Bethany churches—a joy and a blessing to them.

Since so enjoying the pastorate work for the past twenty years of release from the arduous duties of teaching, time afforded for study and research so dear to a student's heart, Dr. Beck sometimes regrets he remained so long a teacher. His ideal which he strove to attain was to preach Jesus Christ and him crucified, but our ideals are not always attainable. Moses died without attaining his. He went up through the "land of Moab," and fifteen hundred years later came down on "the land of promise."

Dr. Beck's work, his example and life are an inspiration. He had to borrow the money to pay for his college course. Yet what glorious achievements have been his. He has spent his life in doing good.

Enoch, of old, walked with God 300 years; and from the day of Dr. Beck's conversion in 1851, he has lived a life void of offense toward God and man; and when he has departed to the world of spirits, it will be said of him, as of Enoch,

"He walked with God."

JAMES AUSTIN BELL.



Edgefield county, South Carolina, was the birthplace of James Austin Bell, June 25, 1849. His parents, Austin Alonzo and Eliza Cochran Bell, were of Scotch descent. After the War between the States, his widowed mother removed from South Carolina to Polk county, East Texas, where he grew to manhood, working on a farm, having few educational advantages. On attaining his majority he went to a boarding school for three years, maintaining himself largely by means of the money he had saved while on the farm. He was converted while still in his teens and united with Bethel church, 1867, at the time of the August meeting. He entered his high school and college life with a heart made new by the grace of God, and thirsted for knowledge. At Baylor University he was an apt student and medalist, and was graduated as valedictorian of his class with the degree of Bachelor of Arts, 1876.

On Sunday before his graduation, he was set apart for the work of the gospel ministry in the Independence Baptist church, the presbytery consisting of Dr. Wm. Carey Crane, then president of Baylor University, J. M. Carroll, W. H. Dodson, and Reddin Andrews, President Crane preaching the sermon of the occasion. Soon after graduation he became pastor of the Baptist church at Hearne, Texas. The second year, November 20, 1877, he married Miss Jennie Williams, of Louisville, Kentucky. After a short pastorate at Hearne he went to San Antonio, Texas, where he taught school and preached at near-by churches until 1881, when he entered the Southern Baptist Theological Seminary, at Louisville, Kentucky, where he spent a year. Leaving the Seminary he went to Edgefield county, South Carolina, and became the pastor of Rehoboth church, near his birthplace, and Trenton. After a pleasant pas-



orate of seven years he went to Aiken, where he taught in the public school of the city and preached to churches in neighboring towns. Health considerations caused him to seek a field in the upper part of the State. Locating in Gaffney, he was pastor of the Limestone church and the church at Glendale for several years.

Attracted to Gainesville, Georgia, because of its educational advantages and unsurpassed climate, he located there and began a military school and gave his entire time to it for two years. Health failing he withdrew and took up again the work of the pastorate, preaching at Lawrenceville, Carnesville, Clarkesville, and other churches. Under his leadership churches were constituted at Hoschton and Statham. After seven years at the latter place, he left a strong church in numbers and a new and excellent house of worship. After a residence of about twelve years at Gainesville, teaching and preaching to churches accessible from that place, he accepted the care of the church at Greenville, Georgia, where he continued as pastor about two and one-third years, making himself a useful minister and preacher. While at Greenville he was also pastor of the church at Waverly Hall. Afterward he became pastor at Lumpkin and at the close of the second year moved to Madison, one of the residential towns in central Georgia, and took up residence in the hope of getting into suitable fields of labor accessible from that place. While waiting for an opening, he did some excellent field work for the denomination and especially for the circulation department of *The Christian Index*. At this writing he is happily located in Athens, Georgia, where he is the pastor of the West End Baptist church.

Mr. Bell is well posted as to denominational affairs and takes a lively interest in whatever concerns the denominational welfare. He has a wide range of knowledge of men and affairs among the Baptists of the South, and has rendered valuable service to the several churches and communities where he has lived and labored either as pastor or teacher. He keeps to the well-tried paths of denominational leaders, adheres to a sound interpretation of the Scriptures as a safe basis for faith and practice, and ever places the Bible as the highest authority in all matters of religious life

and conduct. He belongs to that class whose thought and life make for conserving the denominational tenets and resources. He stands for progress in the faith rather than departures from the faith. He has a fondness for denominational gatherings and, when proper, he becomes an active participant in the proceedings with a view to helping the people to a better understanding of the matters under discussion or to a better practice of what is clear and approved. He contributes news letters to the religious press from time to time and stimulates the interest of the wider public in his particular field, thus making the denomination aware of conditions that should be of vital interest to all who are pressing forward to common ends.

HUGH ROBERTSON BERNARD.



Dr. Hugh Robertson Bernard, Auditor of the Mission Board of the Georgia Baptist Convention, bears a name well known among Georgia Baptists, and held in honor by them for the service he has rendered now these many years. He is greatly beloved by a goodly company of men and women, who have enjoyed the privilege of personal association with him, and have felt the inspiration of his dauntless faith and winsome spirit. It is the purpose of this sketch, to give in brief outline the outstanding facts in the life of this honored servant of the Master, who on January 25, 1916, was seventy-three years of age.

Dr. Bernard was born in Robertson county, Tennessee, in 1843. He was reared on a farm and until his seventeenth year he attended country schools, fostered by private enterprise in the home community. A schoolmate and friend of his in these early days

was William Heth Whitsitt, afterwards known to fame as President of the Southern Baptist Theological Seminary.

At seventeen, Hugh Bernard became an assistant teacher in the community high school; at eighteen, he was mustered into military service in the Southern army, and served continuously as a private in infantry until the battle of Resaca in North Georgia. In this engagement, he received a serious wound, which rendered him unfit for further duty.

At the close of the war, he returned to his Tennessee home, and for two years taught school. Then he came to Georgia, where on the 22nd of August, 1867, he was married to Miss Mary E. Weatherly, of Athens. While he has rendered service in different sections of the State since then, Athens has through all the years been the home of his heart, and at Athens he and his beloved wife still have their residence.

The young husband began his career in Georgia as a school-teacher. Then he became a merchant at Athens, then a railroad man. First he was a station agent of the North Eastern Railroad of Georgia. From this position he was promoted to that of Auditor and later to the Superintendency of the road. He was an able railroad man. In this responsible service, Dr. Bernard learned those splendid business lessons and acquired those invaluable methods, which were in later years to be of so much value to Georgia Baptists. For twenty years, he served as County School Commissioner for Clarke county, of which Athens is the county seat.

Dr. Bernard was reared a Presbyterian of the straightest blue-stocking type, and while the army was in winter quarters at Dalton, Georgia, he united with the Presbyterian church. At Athens he gave himself to a fresh study of the Scriptures, for he found himself dissatisfied with his religious position. This study resulted in his becoming a Baptist, and he was baptized into the fellowship of the Athens Baptist church on July 7, 1872. He soon began to preach, and was called to the pastorate of the Mars Hill church in the Appalachian Association, where he succeeded the elder P. H. Mell. His active ministry, as pastor, has extended over a period of more than twenty-five years, and most of his work during this time was among the churches in Oconee county.

While pastor Dr. Bernard became greatly interested in Mercer University. He delivered an address before the Georgia Baptist Convention at Cedartown on the endowment and enlargement of Mercer, which aroused great enthusiasm and which led eventually to his appointment as Financial Secretary of that institution. This was in 1896. Soon after this, the Board of Trustees of Mercer conferred upon him the degree of Doctor of Divinity. Since that date, Dr. Bernard has been constantly engaged in some official capacity in the service of Georgia Baptists. He entered with enthusiasm into his work for Mercer, and his efforts were crowned with success. All the work he has undertaken since then has been blessed to the good of God's cause and has contributed to the progress of the Baptist denomination in Georgia.

It was while he was pastor of country churches, that Dr. Bernard conceived the idea that Georgia Baptists needed better organization, as a means to greater efficiency in their denominational work. Out of his intense interest in this matter, was born the Schedule and the Schedule Appeal Plan under which they are now conducting their work.

Previous to 1900, Georgia Baptists had no Board of Education. When the Convention met at Griffin, Dr. Bernard introduced a proposition for organizing a Board of Education. He did not succeed in securing such an organization, but an agitation was begun which after seven years resulted in the creation of our present Board of Education.

During the time of his pastorate, Dr. Bernard founded and conducted for four years a monthly magazine, *The Southern Advance*, which was devoted to the discussion of methods in denominational work. He also aided in conducting and editing the *Religious Forum*, which for a year was published as a weekly paper in Atlanta. This later gave place to "*The Golden Age*," with which publication Dr. Bernard was connected for a brief period.

In 1907, he retired from newspaper work, and accepted the position of Auditor of the Mission Board of the Georgia Baptist Convention. From then until now he has filled this position, and has also been Secretary of the Committee on Co-operation, a commit-

tee whose work is fundamental in the Georgia Baptist scheme of activity.

The work of Dr. Bernard with the Mission Board has been a distinct and marked success. He has not entirely escaped the common lot of pioneers in thought and action. He has sometimes been misunderstood. At the same time it is to the credit of Georgia Baptists and is also a gratifying vindication of the wisdom of this man of God, that he has been permitted to see the fruition of more than one important program in our Baptist life for which he contended when he stood almost alone and faced the active opposition of many.

Dr. Bernard has been one of the staunchest friends and supporters of the organized work of the Georgia Baptist women and he enjoys the unstinted and cordial admiration of these elect women. During all the years of his active service to Georgia Baptists, he has found time to write for the Christian Index and other papers, and also to write tracts and other articles. He wields a trenchant pen, and what he writes is gladly read. In 1913, Dr. J. J. Bennett, then Secretary of the Mission Board, became ill. In 1914, the work of Dr. Bennett fell on the shoulders of Dr. Bernard. With wisdom and faithfulness, with marked ability and untiring energy, though the accumulated years were beginning to tell upon him and to deplete his large stores of physical vitality, Dr. Bernard set himself to this double task, and the results were truly remarkable. In that year, more money was collected than in any year that had preceded it.

He is now past his three-score years and ten. He is truly a faithful servant of the Master, a workman that needeth not to be ashamed, rightly dividing the word of truth. His wonderful frankness and courage are supplemented and balanced by the almost womanly tenderness of his heart. Pile upon him though they may, the years will never be able to rob him of the perennial youth which has its springs in his affections. The ties of affection bind him tenderly to his brethren, because they bind them still more firmly to the Lord Jesus and to his words of truth.

Veteran of many a battle, we salute thee! Scarred on thy body

by the hand of war, thou art free from scars on thy regal spirit, because all scars there have been healed by the Great Physician. May the God of all grace deal gently with thee, and may all of us, while thou art still in the flesh, learn the lessons taught by thy Christly virtues.

(NOTE): After the sketch of Dr. Bernard was written and in type and read by himself, his beloved wife passed away on July 23, 1916, and he followed her to their new and final home on August 12, 1916.

ROBERT LEE BIVINS.



Robert Lee Bivins, pastor of Furlow Lawn Baptist church, Americus, Georgia, from 1897 to 1916, was born at Pineville, Marion county, Georgia, February 19, 1875. His father, Judge Martin L. Bivins, who died in 1878, was a man of prominence and distinction. He was a Confederate soldier, and at one time a member of the Georgia Legislature, and judge of the County Court of Marion. His mother was, before her marriage to Judge Bivins, Miss Marthena Cox, a sister of Prof. I. F. Cox, so long

President of Cox College, and a first cousin of Gen. John B. Gordon. When Robert was twelve years old she removed with her family to Auburn, Alabama, on account of its splendid educational advantages. Robert graduated at the Alabama Polytechnic Institute at the head of his class at the age of eighteen, taking a post-graduate degree the year following. He then accepted a position as chemist with the Louisiana Experiment Station, in New Orleans. As a member of the church of which Dr. D. I. Purser was pastor, he decided to enter the ministry, and was licensed and ordained in 1896. He was assistant to Dr. Purser for a year, paying his own



expenses meanwhile by teaching in the University School for Boys. He attended the Southern Baptist Theological Seminary in the session of 1896-1897.

In December, 1896, he was married to Miss Mollie Purser, who, herself the daughter of a minister, and a graduate of Hillman College, in Mississippi, has made him a true pastor's helpmeet. She has ever taken an active part in the work of the church, and also has served faithfully and well in the woman's work of the association. In June, 1897, Robert became pastor of Furlow Lawn Baptist church, Americus, Georgia, and continued with his first love to 1916. Singular to state he was the church's first pastor, and it was his first pastorate. He was by far the oldest pastor in his home town in point of service, and in all likelihood the oldest in the State in an every-Sunday pastorate. He has been Moderator of the Friendship Association and Chairman of its Executive Committee continuously for about fifteen years, being chosen to these honorable positions without ever having any opposition.

While doing a full pastor's work at Furlow Lawn he has been for several years also pastor at Rehoboth, Hebron, Pleasant Grove, and Midway churches, in the country near Americus, preaching to them on Saturday morning and Sunday afternoons. No finer tribute could be given him as a man and a minister than the willingness with which these churches changed from a morning to an afternoon appointment in order to secure his services. Equally at home in town and country, and loving the brethren with a true shepherd heart, he is one of the best loved men in his section. He has been content to work in his own field, and though receiving numerous calls to other places, he has continued where he began, being free from that restless spirit which seems to possess our age. With untiring patience he has pastored his flock, married their children, and buried their dead, always "rejoicing with those that rejoice and weeping with those that weep." He contends that a pastor can do his best work after years of service in one place. The Furlow Lawn church, of which he has been pastor, has grown during his ministry from a membership of 43 to almost 500, the Sunday-school and other departments of a live, up-to-date church showing a healthy growth, proportionately. He has been pastor of an

almost equal number of members in the four country churches above mentioned.

At all times a spirit of harmony and good fellowship has prevailed, and from his church have gone out many prominent people to help carry on the work in this and other States.

Mr. Bivins has aided as pastor-evangelist in many successful meetings in Georgia, and in other States. He has been ever loyal to the organized work, one of his fundamentals being that no agency of our denominational life shall be refused opportunity of presentation and appeal.

Earnest in his preaching, conscientious in the performance of duty, patient and uncomplaining in his service, loving and tender in his ministry, Robert Bivins has endeared himself not only to the members of his own flock, but to hundreds of others in his community and State.

While it is true that he has done a great work already, still he is a young man; in the prime of his manhood and strength, and the years ahead should be his best and most successful.

JOHN GORDON BLACK.



John Gordon Black was born in Beaufort, South Carolina, May 14, 1877, and from infancy bid fair to become a minister of the gospel. Even at a very early age he would insist on playing "Church;" acting as the preacher, he would imitate in a most solemn and impressive manner the various ministers he had heard.

His parents were both Georgians. His mother, Miss Mary Burns, was of Effingham county, and his father, Rev. James E. Black, a pastor in the Piedmont Association for many years, and later a minister in Florida until his death in 1914, was of Screven county.

Mr. Black's early life was spent on a little farm at Jesup, Georgia. He was converted at the early age of eleven. At that time there was a strong sentiment against receiving children into the church, but he requested to be allowed to appear before the deacons; it was granted, and in the presence of those grey-haired men he answered so unflinchingly and clearly their every question, that they waived the custom and received him into the church.

In 1893, at the early age of fifteen, he was licensed to preach by the old Altamaha Baptist church at Jesup. He was a faithful Bible student. Having built a sort of box on his plowstock, he carried his Bible in it, so he could read during the pauses for rest.

Here is the story of his real awakening, as told by Mr. Black himself: "In the Fall of 1894, a number of the great preachers of Georgia stopped over at Jesup on their way from the Georgia Baptist Convention. They had to wait some hours for connections, and Dr. Hawthorne preached at the church. I was plowing that afternoon when I heard the bell ring, and after supper went over to the town to see what the cause was. There I heard Dr. Hawthorne. The preachers went down to the depot after the services and I, a boy of seventeen, went along with them. I was introduced to them as the young preacher, but was too bashful in their presence to attract their attention. However, just before the train came a young man of their number took me aside and asked me if I really intended to be a preacher. Then he gave me some good advice about getting an education. I had not thought much about it; it had never presented itself to me as at all necessary. In that few minutes' talk that man fired me with a desire to know. I shall never forget the last thing he said: 'Remember this: the man who is determined to rise and be something, men can't keep down and God won't.' I have endured great privations in the effort to know, but that conversation, the inspiration of that five minutes' talk, has kept me at the job when the temptation to quit was almost overwhelming. And that man's name is Edgar E. Folk, editor of the *Baptist and Reflector*, Nashville, Tennessee. I love him for his sterling Christian character, for his fearless championship of the right, but above all I love him for what he put into the mind and heart of that ignorant youth at Jesup, Georgia."

At eighteen years of age he went to Tampa, Florida, and worked with his uncle, C. C. Burns, a deacon of the First Baptist church. One year later, with a little more than a year's schooling, he entered the Academic Department of Stetson University. He worked his own way through with the aid of \$90.00 per year from the Mission Board of Florida. He was the janitor of the Music Hall, and the University bell ringer. He not only made good in his studies, but he was also a member of the Varsity football team, glee club and dramatic club.

He was ordained as a minister in the First Baptist church, DeLand, Florida, August 12, 1899. His first pastorate was Green Cove Springs, Florida, which he held from 1899 to 1907. It may be interesting to note that he preached his first sermon there in a cadet uniform, simply because he had no other suit to wear. His financial struggle in school that year had been so hard that his mother had to send the stamps with which he wrote to her.

Ill health caused him to leave school in his Freshman year, but he continued his pastoral duties. He was married in 1901 to Miss Myrtie Hull, of Green Cove Springs. But, alas! their happy union was to be a short one, for in 1905 she died.

He went back to the University that Fall, and in 1907 received his A.B. degree, being the valedictorian of his class. During this time, in addition to his charge at Green Cove Springs, he held two others, one at Titusville, Florida, 1902-1903, and the other at Oviedo, 1905-1907.

Dr. W. N. Chandoin, who for twenty-one years was President of the Florida Baptist Convention, and for twenty years its Corresponding Secretary, was a member of Mr. Black's congregation at Titusville at the time of his death.

In the Fall of 1907, Mr. Black entered the Rochester Theological Seminary. During his first year there he married Miss Alida M. Gardiner, of Bucyrus, Ohio. For two years, while attending the Seminary, he was pastor of the Genessee Street Baptist church, of Rochester, and had another charge at Shelby, New York, but his long, hard struggle to get through school had so undermined his nervous system that he suffered a nervous breakdown and

was compelled to leave the Seminary in his second year, and shortly afterward he returned to Florida, where from 1910 to 1913 he held pastorates at Panama City, Cottondale, and Carribelle.

In 1913 he went to Shellman, Georgia, where he is now the beloved pastor. Mr. Black was for two years a member of the Executive Committee of the West Florida Association, and is now the chairman of the Executive Committee of the Bethel Association and its Sunday-school vice-president. He is considered by some an expert in Sunday-school work. He is a post-graduate in the Southern Baptist Convention Teacher Training Course, and has an A-1 Sunday-school in his church.

In speaking of Mr. Black, one said: "He has a passion for helping the young, a tender, loving heart that wins them and their confidence and gives him great power in guiding and shaping their lives until only eternity can show the increase from the seed he sows in this earthly field of the Master."

He is a man's preacher, one whose congregations show a marked increase in masculine attendance until the usual proportion to women is reversed. Last year his congregation numbered on an average two more men than women. In his preaching Mr. Black is virile, logical, evangelistic in tendency, never sensational, yet never fearing to attack existing conditions when necessary for the good of the kingdom. His life's work so far seems to have been the developing of weak churches into centers of aggressive Christian work along all lines. His church at present has a Baptist Young People's Union, a junior choir, a Woman's Missionary Society, an A-1 Sunday-school and a modern financial system.

In general, we may say of Mr. Black that he has consecrated common sense, energy and is modest to his own hurt, always putting Christ forward and implicitly trusting in him.

JOHN CARTER BREWTON.



With some men the ties of kindred, friendships, and native land are not as strong as the novelties of unseen places and people; so in early life they look to distant fields for friends and fortune. But not so with J. C. Brewton, who was born in the midst of the virgin pine forests of Tattnall county, Georgia, January 15, 1855. All the years of his life and labor have been spent not far from the place of his nativity. Having been born and having spent his early years in the country, he has never been weaned away from its freedom and charms.

In his youth the population of Tattnall county was very sparse, and schools and churches were few and far between. On this account his early education was neglected. The schools were small, and the remuneration they offered would not command the services of well equipped teachers. Their terms were short, and the courses of study they offered were very limited. Before he reached his majority his training was mostly manual. The gymnasium was wooded land, and the appliances were the club-axe, the maul and wedge. The race course was across the broad level fields made between the handles of the plow, drawn by a quick-stepping mule.

The church privileges of Mr. Brewton in his early years consisted of once-a-month preaching by the pioneer preachers of his section. There were no Sunday-schools with trained teachers, and no young people's societies for training in church membership in reach of his country home. At the age of fifteen he sat under the ministry of Rev. W. L. Geiger, a pioneer preacher of marked ability, under whose preaching he was converted. It was some five years later, however, before he united with the church and was baptized.

In the young manhood of Mr. Brewton he left his country home for Excelsior, a country village in Bulloch county, Georgia, where was maintained an excellent high school. It was an opportunity he had long desired and he made the most of the advantages it offered. With a genuine thirst for knowledge and with a laudable ambition to succeed, he applied himself diligently to his studies. The studies he pursued were mastered and soon he was prepared to enter the Junior class of Mercer University, Macon, Georgia, but for the lack of funds he was denied the privilege.

The record of Mr. Brewton as a student and his untarnished character as a man, with his aptness to teach, led the trustees of the Excelsior High School to elect him as its President. The position was accepted and he met the full expectations of the trustees and patrons. Soon after he took charge of the school the Excelsior Baptist church recognized his ability as a leader and spiritual counselor and called for his ordination and invited him to become its pastor. The call was accepted and for a year he served the community as teacher and the church as pastor. Feeling the need of further preparation for the work of the ministry, he retired from the school and church at the end of the first year and spent nearly two years in the Southern Baptist Theological Seminary, Louisville, Kentucky.

On August 23, 1881, Mr. Brewton was married to Miss Sarah J. Thorne, of Bulloch county, Georgia. Miss Thorne was a cultured woman and deeply pious. In character, training, and religion she was in every way suited as his helpmeet in the establishment of a Christian home and in the furtherance of the kingdom of Christ. This union has been blessed with one son and three daughters. The son is a graduate of Mercer University, Macon, Georgia, and the three daughters are graduates of Bessie Tift College, Forsyth, Georgia.

Covering a period of about twenty-five years, Mr. Brewton was pastor of the churches at Excelsior, Perry, Eastman, Cordele, and McRae, all in South Georgia. All of these churches were strengthened in numbers and in spirituality under his ministry. Their membership was led to increased knowledge of the Word of

God and to enlarged liberality for missions and benevolence. The associations in which they were located shared his gifts and graces and through him were led into enlarged denominational activity. Bible institutes were held for the instruction of ministers and Christian workers, and in waste places missions were conducted and churches constituted. In connection with his first five pastorates, six new churches were constituted and each of them built a substantial house of worship.

The crowning work of Mr. Brewton was the founding of the Brewton-Parker Institute, at Mt. Vernon-Ailey, in Montgomery county, Georgia, while he was pastor at McRae. This work was done in the years of 1904-5, under the direction of the Telfair and Daniell Associations. The place of its location is little removed from the place of his birth and is right in the heart of one of the most needy and at the same time one of the best sections of all South Georgia. The school was born in the heart and mind of Mr. Brewton, and the place of its location was selected because of the needs and possibilities of the section. With its founding he was chosen as its head, and to it he has given the best years of his useful life. The money for the buildings was raised through his personal efforts, and they were constructed under his direct supervision. The plant and grounds are worth nearly \$100,000, and the substantial brick buildings will stand as a monument to the founder of the school for generations to come. It is befitting that his and the name of C. B. Parker, its chief benefactor, should be preserved in the name by which the school is known—Brewton-Parker Institute. Mr. Parker, of McRae, Georgia, has enriched the school with his name, influence, and money in following the example of his pastor, Mr. Brewton.

After eight strenuous years as President of the Brewton-Parker Institute, Mr. Brewton retired. At present, 1916, he resides near the school on his farm and is pastor of Mt. Vernon, Reidsville, and Glennville churches. The church at Glennville has just completed a new house of worship, which was erected at a cost of \$12,000.

Mr. Brewton is retiring in disposition and gentle in spirit. In his humility he underestimates his ability, and in honor he gives

preference to his brethren. In the field that is already made he is never at his best, but it is his joy and crown to build on his own foundation. He is averse to notoriety and is sparing in advice concerning general questions unless it is sought. In civic matters he stands for all that is best, and in his opposition to that which is wrong he is as fearless as a lion. In matters of business he is strong and capable and enjoys the confidence of men of affairs. In all the relations of life he is a living example of the gospel he preaches.

As a preacher Mr. Brewton is a model in many respects. In the interpretation of Scripture he is faithful to the whole Bible and in sermon building he is a master. The views of eminent scholars and theologians are carefully examined, but in every case they must stand the test of divine revelation before accepted. With him the Bible is the main book, and expository preaching has long been his habit. In delivery he is calm and deliberate and free from mannerisms; but, as occasion requires, he is animated to charming eloquence. In subject matter and illustrations and in style and delivery he would grace any pulpit in city or country as a preacher of the gospel.

Mr. Brewton has bestowed his splendid gifts and training and time upon the section in which he was born. Other fields have sought his labors, but no call has ever been so urgent as the needs of his own people. He has witnessed many changes in his native county, at the seat of which he is now pastor, 1916. The virgin pine forests have been felled and broad acres once considered worthless have become fertile fields; the large section once so sparsely settled has become thickly populated and many prosperous towns have been builded and the whole country has been threaded with railroads. The educational and religious transformations have been equally as marked. Schools and churches have multiplied and the people have grown in culture, morals, and religion.

Mr. Brewton, however, has not been without the recognition of his denomination. From 1898-1916 he has served as trustee of Bessie Tift College, at Forsyth, Georgia; for two periods he has

been a member of the Mission Board of the Georgia Baptist Convention; in recognition of his sound judgment he served as a member of the special committee on the removal of Mercer University, and for one term was a member of the board of trustees of the Southern Baptist Theological Seminary, at Louisville, Kentucky. Mercer University conferred upon him the degree of Doctor of Divinity. In all these honors which he has received at the hands of his brethren, he has proven himself worthy. In loyalty to all the enterprises of the Georgia and Southern Baptist Conventions he has been unswerving. Only those who have known him and have known his work are capable of appreciating him for his real worth as a man and as a benefactor of men.

LOUIS JUDSON BRISTOW.



The subject of this sketch was born in Timmons ville, South Carolina, on January 19th, 1876. His father was James T. Bristow, and his mother was Elizabeth Blackwell Bristow and the family is prominently connected in the historic Pee Dee belt in Eastern South Carolina.

The early life of Louis Bristow records the usual influences of youth in an old Southern town. Until he was fourteen years of age he attended the public schools, then he clerked in a store, then he was a printer, then a reporter for a local newspaper. From this service he graduated into the editorship and ownership of the County Record, a country newspaper published at Kingstree, South Carolina.

In 1898 the young editor volunteered for service in the Spanish-American war. Entering as a private, he quickly rose to the lieutenancy and after that to battalion adjutant.



The handsome officer secured leave of absence and left his command at Savannah, Georgia, to come back to South Carolina to act as clerk for his District Association. This body is known as the Southeast Association and at that time was one of the weakest in the State. This action on the part of a young military man was so unusual that his friends were delighted, but not surprised, when he came home from Cuba later with a resolve to be a minister of the gospel.

He attended the Southern Baptist Theological Seminary where, in 1901, he took the degree Graduate in Theology. He had been converted in 1893, and eight years later, in 1901, he was ordained a gospel minister by Doctors W. H. Whitsitt, E. Y. Mullins, W. W. Hamilton, J. R. Sampey, and Jas. T. McGlothlin, in the Fourth Street church, Louisville, Kentucky.

From 1901 to 1903 he was pastor at Wedgefield, South Carolina; from 1903 to 1905 at Marion, South Carolina; from 1906 to 1910 at Williamston, South Carolina; from 1910 to 1915 at Abbeville, South Carolina. In all of these places Mr. Bristow greatly endeared himself to the people, both as a preacher and as a pastor. Gifted in leadership, he is particularly happy in inspiring the young people and helping them forward in religious life and active service.

In 1902, Mr. Bristow married Miss Caroline Winkler, the youngest daughter of Dr. E. T. Winkler, who was for many years one of the most distinguished Baptist ministers and leaders in the entire South. Mrs. Bristow has been a great help to her husband, both through the charm with which she surrounds his home and through her active aid in his work. There are two children, Gwen, a lovely girl of thirteen years, and Louis J. Jr., a bright boy of ten.

During 1905 and 1906 Mr. Bristow was, with Victor I. Masters, editor and owner of the Baptist Press, published in Greenwood, South Carolina, a newspaper which gained much favor and had a gratifying growth. But a severe temporary setback in the health of Mr. Bristow made necessary the dissolution of this relation and finally led to the purchase of the Baptist Press by the Baptist

Courier, the older Baptist newspaper in the State. The Baptist Press was run with a hearty good will for the other paper and was a constructive, unifying force in the denomination. Mr. Bristow became one of the editors of the Baptist Courier, doing his work in connection with his pastorate for several years.

Mr. Bristow was the State member for South Carolina of the Home Mission Board in 1914 and 1915. When in 1915 he became superintendent of the South Carolina Baptist Hospital, Columbia, South Carolina, he retired from his place as member of the Home Board.

He still occupies the place of superintendent of the hospital, 1916, in which he is making a remarkable success. He was urged to take this place by friends partly because he was considered the most influential person in bringing about the establishment of this institution and in getting the Baptist Convention in the State to commit itself to the service.

Mr. Bristow has occupied various other places of responsibility. Indeed very few men of his age in the ministry have occupied so many; member of the South Carolina Education Board, trustee of Anderson College, moderator of Abbeville Association, member of Staff of Gov. McSweeney, ranking as colonel, at one time prominently urged to become a candidate for Lieutenant Governor of the State. Very few preachers have so fully identified themselves with the religious as well as with the civic life of the commonwealth.

Now just arriving at the zenith of his powers, many friends take pleasure in observing the useful service and leadership of Louis J. Bristow, and trust that he may be spared to render such service throughout the days of a full and complete life. True as a friend, shrewd and discerning in counsel, capable in his relations to public life and interests more than most preachers, kind and gentle to all men in every relation of life, a faithful Christian and preacher of truth, Louis Judson Bristow is a man of the class who live to bless and serve the world.

MARION LUTHER BRITTAIN.



Marion Luther Brittain was born near Lexington, Oglethorpe county, Georgia, on November 11, 1865. His father, Dr. J. M. Brittain, was a well-known minister of the Baptist faith, having been pastor at Covington, Barnesville, Eatonton, Fort Valley, Augusta and Atlanta. His mother, Ida Callaway, was the granddaughter of the pioneer Baptist preacher, Enoch Callaway, and she was born on land in possession of the family ever since it was settled by her ancestor, Colonel John S.

Callaway, to whom it was granted for services rendered during the Revolution.

Like most preachers' sons the subject of this sketch was brought up nearly all over the State, obtaining his early education in various towns where his father was stationed during his youth. He worked a year on the farm and one in a store, his parents taking this means of delaying his entrance into college for which he was prepared at the age of fourteen.

He entered the Freshman class at Emory College, his father being pastor nearby at Covington at this time. Four years later, he graduated with the classical medal and the English Professor's testimonial that he was the "best student in his department the college had had in ten years."

Later he did post-graduate work at the University of Chicago and after two years' teaching, in order to secure the necessary funds, rounded up his preparatory career with a trip to Europe where he spent several months of the year 1888.

His life work has been teaching, and he began in the country schools at Ryals Institute, Gordon county. Twelve months later he was elected to a position in the Atlanta system. He taught two

years as principal of the Crew street grammar school and was then transferred to the Boys' High School. After thirteen years of service, through the advice of Governor Northen, he was elected Superintendent of the Fulton county schools.

When he assumed charge of the county school work the free term lasted only five months and the annual sum paid to the teachers was less than eleven thousand dollars. He conducted two campaigns to remedy this by local taxation. Alone and practically unaided he went to every schoolhouse and church to arouse the people on this subject and finally secured success. When he left, after nine years of work, every child in Fulton county had access to a free school of nine months' term and the amount of the teachers' pay-roll was sixty thousand dollars annually.

In addition, he initiated and superintended the building of twelve new schools, costing forty thousand dollars. The larger part of this sum was raised under his supervision and in response to his appeals to the people, the county not being able then to appropriate half this amount for building purposes.

In 1910, he was appointed State School Commissioner by Governor Joseph M. Brown and has since been elected four times to this position. In 1911 the General Assembly changed the title to State Superintendent of Education, and therefore our subject was the eighth and last Commissioner of the State and the first Superintendent.

Mr. Brittain has earned some distinction as a writer. His "Introduction to Caesar," published by the American Book Company, of New York, has been in use in many cities in more than a dozen States, having had a sale of more than twenty thousand copies. He was chosen to edit and compile the "History of the Second Baptist church of Atlanta," and the Sunday School Board of the Southern Baptist Convention has published one of his addresses under the title of "History and Methods of Sunday School Work." Another little volume, "The Blue Book of Stories," has also received great praise. For seven years—from 1903 to 1910—he was one of the regular writers of the Sunday School Board at Nash-



ville, Tennessee, and only ceased when his duties as Commissioner of Education came to take up his entire time.

He has been honored by the members of his profession and denomination, as well as by the people generally. From 1902 to 1905 he was president of the State Baptist Young People's Union. For two years he was the moderator of the Atlanta Baptist Association, the largest in the State. He was elected president of the Georgia Teachers' Association in 1908, and in 1912 was made chief presiding officer of the Southern Educational Association.

On several occasions he has been offered superintendents' positions in leading cities, and three colleges in the State have desired him as president.

In 1889 he was united in marriage to Miss Lettie McDonald, the youngest daughter of Dr. Henry McDonald, for eighteen years the distinguished pastor of the Second Baptist church of Atlanta. Three children have been born of the union, McDonald, Marion L. Jr., and Ida. The family home is at 649 West Peachtree Street, Atlanta, Georgia.

LEONARD GASTON BROUGHTON.



From a small farm in Wake county, North Carolina, to one of the world's greatest pulpits in London, England—such in brief is the life-story of Leonard G. Broughton, the subject of this sketch.

He wanted to be a doctor; the Lord wanted him to be a preacher. A good doctor was side-tracked, and a better preacher made as the result. And yet it did not seem at the outset that there was much chance either for a doctor or preacher in the material and circumstances at hand. Poverty, obscurity, and adverse conditions often overmatch the best talent and the most determined will. But, added to these, in this instance, was the

grace of God, which was making "all things work together for good to them that love God, to them who are called according to his purpose."

Leonard Broughton's father, Gaston Broughton, was a soldier in the Twenty-sixth regiment, North Carolina troops, in the Civil War, and was captured in the battle of Gettysburg, and remained a prisoner until about the close of the war. His mother, Louisa Broughton, was a woman of unusual strength of mind and character, and early impressed her splendid qualities upon her children, for whom she was very ambitious. Dr. Broughton likes to tell of the great influence she had on his life and work.

Leonard G. Broughton was the second son of Gaston and Louisa Broughton, and was born on a Wake county, North Carolina, farm, December 5, 1865. Returning from the war, his father found little left upon which to build, and at the earnest solicitation of his wife, upon whose care the education and training of the children had largely fallen, removed to Raleigh, twelve miles distant, where the children entered school.

Completing his studies in the public schools of the city, by the aid of an uncle, Leonard and his brother, Charlie, to whom he was very much attached, entered Wake Forest College, where both remained for three years. Leonard then entered and graduated from the Kentucky School of Medicine at Louisville with distinction.

As a country doctor, he began the practice of medicine in Wilson county, North Carolina, and was successful from the start. He soon met and married Miss Roxana Barnes, of the same county, and she has been his faithful and devoted companion through all the years of his busy life.

With a growing practice and reputation, friends urged him to remove to Reidsville, North Carolina, and he did so. During this period, he held some of the highest positions within the gift of the medical fraternity of the State. With the preparation of papers on special subjects, articles for the various medical journals of the country, specializing in particular branches of the profession, and a constantly increasing practice, he was kept busy day and night.



At the age of fourteen Dr. Broughton made a public profession of his faith in the Lord Jesus, and was baptized into the fellowship of what is now known as the Tabernacle Baptist church, of Raleigh, North Carolina, of which Rev. W. R. Gwaltney, D.D., was pastor. Always of a religious temperament, he took an early interest in spiritual matters, and, in his subsequent busy life as a physician, he carried his faith in the Lord Jesus to the bedside of the sufferers he was called to attend.

It was during the four busy years at Reidsville that the thought began to impress itself upon him that the Lord had an even greater work for him to do. The matter was quickened by a spell of typhoid fever which seized and held him in its deadly grip for thirteen weeks. For days his life was despaired of; and when he recovered at last, the thought of entering the ministry had so fastened itself upon him, that he gave up the practice of medicine, and waited earnestly before the Lord for divine guidance. His pastor, at the time, Rev. W. L. Wright, and Rev. J. A. Howard were of much help to him, and by their good counsel and leadership tided him over this difficult period. Next to his sainted mother, who always prayed that her boy might preach the gospel, Dr. Broughton feels the great spiritual debt he owes to these men of God.

After a tedious convalescence of six months, spent in prayer and meditation, in March, 1891, he was called to the pastorate of a struggling Baptist church in Winston, North Carolina. It was only a mission, but the new preacher entered the work for full time, and threw into it all the consecrated enthusiasm of his nature. He served this church one and one-half years, during which time he baptized into its fellowship over one hundred members, besides receiving many by letter from other churches. In addition the church was greatly strengthened along other lines.

In the meantime, his reputation as a successful evangelistic pastor began to spread, and his services were in demand in many places. Other churches, without pastors, also wanted him. After considering several calls, he finally accepted that of Calvary church, at Roanoke, Virginia. He entered upon the work in November.

1893, and found the church worshipping in a temporary structure. In a short time he completed the erection of a large and commodious building, and built up his congregation to the capacity of the house. Over four hundred members were received into the church the first two years of his ministry there, besides hundreds of others in the various evangelistic missions conducted by him in different parts of the country.

It was from Calvary Baptist church that Dr. Broughton was called to the old Third Baptist church, Atlanta, Georgia, then a struggling affair located in the western part of the city, and surrounded by railroad tracks and yards. He was quick to grasp the situation and its needs, and, with only a portion of his congregation following him in the movement, pulled out and organized the Tabernacle Baptist church, located now near the heart of the city, in one of the finest and most attractive church edifices in the South. The church became at once the center of evangelistic effort, and impressed itself and its work not only on the city, but the entire South. In addition to his regular work, he organized the largest Bible Conference outside of Northfield, built and maintained a hospital for the poor and needy, and operated a home for working girls. In an incredibly short time the membership of the Tabernacle reached two thousand and the congregations overflowed the large auditorium.

Dr. Broughton began to be in demand, not only in the largest and most influential churches in this country, but in England where his ability as a preacher was soon recognized. Every year he was invited to speak at Northfield, and to supply pulpits in London, and other large centers. And so it happened that, after a ministry of fifteen years or more at the Tabernacle, when the present new building was completed, he received and accepted a call to Christ church, London, made famous by the pastorates of Rowland Hill, F. B. Meyer, and others. Every effort was made by the citizens of Atlanta to have him remain, but the strain of the heavy work had begun to tell on his frail body, and he felt that a change was imperative.

In his new London church, as elsewhere, his preaching ability,

and his genius for organization began to tell, and the work took on new life and power. For two years he attracted large congregations, and made it the mecca for all Americans visiting the world's metropolis. In the midst of his best work, at this church the present European war broke out, and turned everything in England topsy-turvy. In addition to the great depletion of his membership, the work of the church was further burdened by the influx of Belgian refugees, many of whom the church undertook to look after and maintain. The strain was too great for the frail man, already weakened down, and in the midst of the arduous duties imposed upon him, he collapsed, and returned to America to accept the call of the First Baptist church, at Knoxville, Tennessee, where he is located at present.

To those who know Dr. Broughton he is a miracle of God's power. Unusually frail, and naturally nervous, he has a capacity for work, and a genius for preaching, scarcely equalled. By hard application, he has mastered the great truths of God's Word, and knows how to present them in a way that holds and charms his vast audiences. As a platform speaker, he is keenly sensitive to the psychic, and knows just when and how to wield his God-given power to the best advantage. As a man he has rare social qualities, loves to mix with his fellowmen, and is dominated at all times by a love for the multitude, and a genuine and practical sympathy for its needs.

Dr. Broughton is the author of many religious books with a wide circulation, and is a lecturer of equal repute on the social, political, and moral questions of the day. He is a strong believer in civic righteousness, and wields the Word of God with telling effect on the various problems of society and the State.

Dr. Broughton is not only an M. D., but a D. D., his alma mater, Wake Forest College, having bestowed the latter honor upon him.

At the present writing, he is still a young man, hardly in the prime of life; and with his studious habits, his splendid experience, and brilliant ability, there stretches out before him many years of fine usefulness for God and his fellow man, both of whom he serves.

ROBERT COOKE BUCKNER.



To a Baptist minister, Rev. Daniel Buckner, and his wife, was entrusted a baby boy, January 3, 1833. Their home was in Madisonville, Tennessee, where Daniel Buckner was pastor of the Baptist church. They named their son Robert Cooke.

Soon the family moved to Somerset, Kentucky, where young Robert was saved, and by his father baptized, before he was twelve years old. Believing that grace had marked their son for kingdom work, the fond parents sacri-

ficed to give him the advantages of a finished education, sending him to Georgetown College and other schools. He had the good fortune to sit at the feet of Drs. Howard Malcolm, J. L. Reynolds, and R. D. Campbell, three of Georgetown's greatest presidents. But before, and after, he sat at the feet of the divine Teacher, who counted him worthy and called him into the ministry. In after years Keachi College conferred on him the honorary degree of Doctor of Divinity, and Baylor University gave him Doctor of Laws.

He was set apart to the ministry by Somerset church, Kentucky, November 13, 1852. Before reaching his majority we find him the brilliant young pastor of Albany Baptist church, of that State. It was at Albany that he had the joy to win the heart and hand of Miss Vienna Long, whose walk by his side down to the present time has given him unceasing happiness and inspiration. June 7, 1916, was their sixty-second wedding anniversary, and both were in vigorous health.

Seven glad years of labor in Kentucky as pastor, at Albany, at Owensboro, at Salvisa, in evangelistic meetings and as mission secretary, so built up the Lord's Zion in that goodly State that people are still thanking God in the third generation.

God having willed it, in 1859 he turned his face towards the Empire State of the Southwest, landing in Paris, Texas. Texas from the first has been a Baptist country. Even at that remote date Texas Baptists had a membership of nearly 30,000, and claimed the whole State as their one big open door.

Right soon we see the new Kentucky preacher installed as pastor at Paris. "Bandbox preacher and calico-bonnet church," so commented the town wits. And yet not in all the land were to be found a nobler and more refined people than held membership in this same Paris Baptist church. The church grew and soon had its home in the best meeting-house in North Texas. Meanwhile, its pastor made excursions in every direction, evangelizing, baptizing, and founding churches.

The Civil War came on, calling the strong men to the tented fields; but this pastor remained with the remnant until the war-cloud had passed away. There he remained fourteen years and his flock was again built up and grew in numbers, influence and faith to a great force of three hundred members. During his stay at Paris he organized a prayer-meeting and a Sunday-school that still live, and the first Ladies' Aid Society in that State.

A medium of communication was needed for the growing Baptist people of North Texas. R. C. Buckner was the man for editor, and for ten years he sent "The Texas Baptist" into the homes of his brethren, unifying, building, and mobilizing them for God. His editorial labors count among the most fruitful of Dr. Buckner's young manhood.

Time came when Texas Baptists must develop a safe and capable leader. They were inquiring of God. In 1875 the Sunday School Convention of the General Association chose Dr. Buckner as president. This cause he guided for five years, until its consolidation with the South Texas body.

In 1880 he was elected president of the General Association, of which he was already mission secretary. Here he continued as general overseer of the sowing and reaping through many golden years of ever-increasing harvest.

Later came the memorable year of consolidation of all Texas

general bodies, and Dr. Buckner thought it wise to retire, which he did for a season, to work more effectually for that cause. But in 1894 he was again called to the front, and the gavel of the great General Convention was put into his hand. Thenceforward for twenty eventful years he led this State-wide body as its honored president. Some of his rulings have taken their place as precedents in Baptist jurisprudence, as the "historic ruling" at Waco in 1898, that the "Convention is composed of individual messengers and not of churches;" and on numerous occasions that "the Convention is the sole judge of its own members."

Would we see Dr. Buckner's picture in his ripened years? He was the leading spirit in founding the Woman's Missionary Training School, now at Fort Worth, the joy of the women of the whole State; in founding the Texas Baptist Memorial Sanitarium, at Dallas, which is the pride of all Baptists, and for five years its president; in founding the Dixon Colored Orphanage, at Gilmer, Texas, and for five years its president. He is the foster-father of many educational, moral and philanthropic enterprises; a great peacemaker among his brethren in Texas and the nation; and the founder and builder of the greatest Orphans' Home in the world. Who since Paul has served his day and generation better?

The crowning work of Dr. Buckner's life is in Buckner Orphans' Home. Sentiment in its favor was created away back in the seventh decade of the nineteenth century. Many of his editorials in "The Texas Baptist" were written with this end in view. A Deacon's Convention was organized to stand by the enterprise in its earlier days. At Paris, Texas, July 17, 1877, the first money was contributed and he made the first appeal and gave the first dollar. The first children were gathered in 1879. The first site of forty-four acres was purchased in 1880, and the first "Home," a two-story frame building, was erected in 1881. This year, also, eighty-three additional acres of land were purchased. The site chosen was a high prairie, four miles East of Dallas. He has by purchase added more land from time to time, until now the holdings are around 1,600 acres, including rich farms, attractive parks and meadows, and much of the original site is covered with

cottages and stately brick buildings. The plant is worth nearly \$1,000,000, and is unincumbered. The real estate is held in fee simple by the corporation, Buckner Orphans' Home, and is by its charter made inalienable. From its founding until the present, 10,000 orphan children have been cared for, and from the first until now R. C. Buckner has been in charge. The family numbers on an average 650 each year. They are maintained and trained for good citizenship and for heaven.

Dr. Buckner is strong and a hard worker in his eighty-fourth year. He visited his son, Hal, and his grandson, Robt. E. Beddoe, missionaries in China, after he was eighty, and then made a world tour of thirty-seven thousand miles. He still abides, a vigorous preacher and worker, in favor with God and men.

LANSING BURROWS.



Lansing Burrows is an upstanding and an outstanding personality among Southern Baptists, everywhere known for massiveness and might both in body and in mind.

Heredity was a largely determining force in his character and career. His ancestry was of pure Holland stock, with a little cross of English. His mother and grandparents were Knickerbockers, though his father was of English strain, but with a Hollander for a mother. In personal figure and face Dr. Burrows discloses to the observing the stalwart stock from which he sprung.

Lansing Burrows was the son of Rev. John Lansing Burrows, D.D., and Adelaide Van Benthuyzen and was born at Philadelphia, April 10th, 1843. As a child he was taken to Richmond, Virginia, and there reared, his father then serving the First Baptist church,

as he did for twenty years. The earliest and fondest recollections of the subject of this sketch center about Richmond and he always regarded himself as Virginian from core to cuticle.

Rev. Dr. J. Lansing Burrows, father of Lansing, was descended from the early settlers of the upper Hudson Valley and was born in the first house erected in Albany, New York, known as the Lansing house, which is preserved to this day by the municipality as a curiosity. The ministry of the elder Dr. Burrows was spent in Kentucky and Virginia.

Lansing Burrows is regarded by his brethren as a man of encyclopedic information. After pursuing his studies in preparatory schools, he entered Richmond College, but subsequently changed to Wake Forest College, North Carolina, in 1859. The college was suspended during the war when Lansing Burrows was in the senior class. After the war the class, including Burrows, received diplomas.

During the year 1858 a great revival of religion swept over the entire country, and in May of that year, Lansing Burrows gave his heart to the Savior. The change was radical both within and without, as before his renewal by God's grace young Burrows, brimming with life and animal spirit, was often a leader in the indiscretions and follies of his comrades. After the inward revolution wrought by the Spirit of God there came to him a deep conviction, uppermost and controlling, that he should dedicate himself to a life work in the gospel ministry.

Lansing Burrows was ordained July 7th, 1867, at the Baptist church at Stanford, Kentucky. He had gone to this little town as a teacher in the local seminary and providentially the way opened to him to enter the ministry. Here he married, a month after his ordination, Miss Lulie Rochester, the daughter of Col. Chas. H. Rochester, a prominent Kentucky gentleman, a lady of peculiarly gracious and attractive demeanor and personal charm, to whom his success and influence all through his ministry he felt his indebtedness until she faded away during his Nashville pastorate. The presbytery was large and was composed of some of the foremost ministers in the denomination, being Revs. J. L. Burrows,

D.D., S. L. Helm, D.D., W. P. Yeaman, D.D., Henry McDonald, D.D., T. J. Stephenson, R. M. Dudley, D.D., R. L. Thurman, J. W. Goodman, D. H. Selph, J. S. Higgins, and two other preachers from the neighborhood.

During his long and distinguished life Dr. Burrows has served churches as follows: Stanford, Kentucky, from July 7th, 1867, to July 12th, 1868; Lexington, Missouri, November 15th, 1868, to October 3d, 1870; Bordentown, New Jersey, April 2d, 1871, to September 24th, 1876; North church, Newark, New Jersey, from October 1st, 1876, to May 25th, 1879; First church, Lexington, Kentucky, from June 8th, 1879, to September 30th, 1883; First church, Augusta, Georgia, from October 7th, 1883, to November 12th, 1899; First church, Nashville, Tennessee, from November 19th, 1899, to January 7th, 1909; First church, Americus, Georgia, from January 31st, 1909, to July 23d, 1916.

The public services of this eminent preacher and pastor began during the Civil War. When asked to tell his military record he usually amused his friends with this summary drawled out with delicious humor: "If you must have it, I was a member of the old Richmond Fayette Artillery, joining it more for a lark than anything else. Leaving Wake Forest College I reported for duty and was made sergeant in charge of a gun squad. Later being ambitious, I was punished by yielding to an invitation to go to the Western part of Virginia as an Artillery Instructor. Being a youth only eighteen years old I didn't make good. I don't like to mention this failure. I came back to Richmond and was messenger in the Naval Ordnance Bureau for a time. Finally I landed with some friends I had made in Company E, Independent Rifles, Sixth Alabama Regiment, General J. B. Gordon's original regiment, Battle's Brigade, Early's Division. I was captured at Winchester, Virginia, September 19th, 1864. As a prisoner I tabernacled for a time at Fort Delaware. I was exchanged as 'incurable' in time to get quickly out of Richmond, April, 1865, and started for Appomattox as a volunteer to get in anywhere and collapsed in the final smash through weakness, not having regained my strength. I don't think much of this record. Too young and too biggish—wanted to be a colonel, I guess."

The testimony of the comrades in arms of young Burrows is altogether to his credit for soldierly qualities of the highest order where either fortitude or daring was called into requisition.

Dr. Burrows possesses the qualities that fit men for leadership in great business enterprises.

When a pastor in New Jersey his gifts of administration attracted the notice of his brethren and he was called to serve on the State Board of Missions. While he was in Lexington, Kentucky, the legislature created a State Railroad Commission and he was chosen secretary of the Commission and so constructed the first table of railway statistics in the State. Previously he had done statistical work for the denomination and was widely known for his extraordinary skill and accuracy in difficult work of this nature.

In 1881 at Columbus, Mississippi, on motion of Rev. James P. Boyce, D.D., LL.D., Dr. Burrows was elected secretary of the Southern Baptist Convention. This office he held to the approval and admiration of the entire brotherhood until 1914 in Nashville, Tennessee, when he was made president of the Convention. To this highest gift within the power of Southern Baptists he was elevated three successive times.

Dr. Burrows, wherever he lived, was a large hearted, loyal citizen, interested in all forms of social service and patriotic movements. As a denominational leader he has served as a member of the Sunday School Board in Nashville, Tennessee, as trustee of Union University in that State and as trustee of Mercer University in Georgia. Besides he is a Mason, a Knight Templar, and a member of sundry fraternities in one way or another banded together to promote human good. All matters of human interest have enlisted his sympathy, aid and co-operation. Few men among the ministers of this country have equalled him in the forcefulness of his personality, in the fine quality of his literary style, in whole-hearted consecration to his noble calling, in power as a preacher, in organizing ability in the pastorate and in denominational activities, and in a most marvelous capacity for work wide in conception, responsible in character, and abounding in perplexing details.

ABIAH WHITMIRE BUSSEY.



Rev. Abiah Whitmire Bussey, the subject of this sketch, was born in Edgefield county, South Carolina, August 30th, 1879. He is a son of Rev. George W. and Mrs. Emma Whitmire Bussey. His early life was spent on a farm and in the public school at Parksville, South Carolina. His father is an able Baptist minister and believes in giving his children a good education. Although he possessed very moderate means, he kept his son in school as regularly as possible under existing conditions, and he was finally prepared for college. He had a great struggle, however, in making the preparation and during his course in college, but he possessed that diligence and perseverance which guarantees success. He taught night schools in mill towns and worked some in cotton mills during his vacations, and worked at a very low rate per diem. His determination to get an education gave him the impulse to strive for it, and he was willing and ready to work, even at a low salary, in order to keep on making advances in his educational pursuit.

Mr. Bussey was converted at the age of sixteen and united with the Baptist church, but had almost no idea of entering the ministry until after leaving college. His life, however, as a young Christian was worthy of emulation, even before he decided to become an active ambassador of his Lord and Master. His father and mother possessed the purest and highest type of Christian character, and their son inherited much of the ancestral likeness, which after having been properly trained and cultured, made him an able and faithful servant of God. His work as a minister has been very fruitful during the last ten years; and he has accomplished much lasting good, which will add stars to his crown. His work among

the young people has been more successful than that of many other ministers of more mature age. Perhaps this is partly due to his loving personality and matchless modesty; but is mostly due to the positive stand he takes to lead his people into the paths of truth and righteousness.

After his graduation at Furman University, Greenville, South Carolina, with the degree of Bachelor of Literature, he began his career as a teacher, and has been teaching regularly since that time, except about two years. In the meantime he took a business course in Osborne's Business College, Augusta, Georgia, and in his teaching he gave the business course to a few young men. After entering the ministry, Mr. Bussey took a course in our Southern Baptist Theological Seminary, Louisville, Kentucky.

Professor Bussey taught Mathematics and History seven years in Gibson-Mercer Academy, Bowman, Georgia. While teaching there he was married to Miss Clara Vickery, youngest daughter of Rev. W. J. Vickery, of near Bowman. This was in 1902, and they now have three bright children, two boys and one girl. He also taught in Saluda and Antreville, South Carolina, and Tugalo Institute of Carnesville, Georgia. He is now Superintendent at the Martin High School, Martin, Georgia. In December, 1906, while teaching at Bowman, Mr. Bussey was ordained in the Baptist church there. The presbytery was composed of Revs. T. M. Galphin, G. W. Bussey, W. J. Vickery, E. R. Goss and others, together with the deacons of near-by churches. He began his work in the pastorate in January, 1907, and has been very successful from the beginning. He also continued his teaching in conjunction with his pastoral duties. While his teaching has been somewhat a hindrance to his best work in the ministry, he has been successful in both lines of work.

His first work in the pastorate was in the churches of the rural sections, from whence come all the great men of the world's history, who have made great achievements in all spheres of life. He was pastor at Dove's Creek church, Elbert county, Georgia, where he did a great work. The members hold in grateful remembrance the seven years that he was pastor of that church. During this

time he worked real hard toward building up the church and succeeded wonderfully in these endeavors. He always brought sweet messages of love to his people. Indeed he proved himself to be a faithful pastor, and his people stood by him and were ever ready to co-operate with him in his efforts to build up the Lord's kingdom. He was also pastor at Falling Creek church, Elbert county, Georgia, where for five long years, he labored incessantly for his Master. Here he had the co-operation of a grateful people, who were happy together with their pastor. He is now pastor at Martin, Georgia, where he has been for the past nine years. He has been pastor here regularly since his ordination, except the year he was in the Seminary, and he has rendered the church some of the best service of his life.

Among the other churches which he served are: Holly Springs, Rehoboth, Pleasant Grove, Carlton, Talbotton, and Junction City. He was stationed one year at Talbotton, and served Junction City, too. He did some good work at all of these churches, and is kindly remembered by the people whom he served so faithfully. He also serves Carnesville, Cross Roads, and Clarke's Creek.

The work of Mr. Bussey has not been teaching and preaching alone. He is an author of no little ability. In 1915 he wrote and had published a book, "The Cosmic Plan," or "The Purpose of Creation and the Plan for Accomplishing It," which is an honor to its author. It is a valuable addition to our Theological library, and should be widely read. It presents the Bible truth in a clear, logical order. Indeed it is worthy a place in any library.

Mr. Bussey has always been a strong factor in doing good. While on his various fields, he has devised plans for social entertainment among the young people, in the way of "Reading Clubs" and other social gatherings, which have been both entertaining and instructing. These gatherings are also enjoyed by the older people, too, who love entertainments and innocent amusements. By having these gatherings much good has been accomplished in the communities.

It was in 1903 when Mr. Bussey began preaching, but he was not ordained until 1906, and he has been engaged in full time work

since that time. A summary of his work in the ministry might be in order and of interest here. He has preached 1042 sermons; delivered 39 lectures and addresses; made 1430 pastoral visits, married 33 couples; preached 83 funerals; baptized 249 converts, and a few of those have entered the ministry. In his own words, he says, "My school work has hampered me some, but I feel that it has enabled me to start many young people on the road to a nobler life."

In a personal word, Mr. Bussey is a good man, well educated and properly trained for his ministerial duties, and is a skillful teacher. He is quiet and reserved in his general demeanor, and is never repulsive. His culture does not make him vain or self-conceited, but he is always kind, modest and considerate of others. He is in the prime of life and the future holds enlarged usefulness in store for him. Mr. Bussey was elected Moderator of the Tugelo Association in 1916.

TIMOTHY FURLOW CALLAWAY.



Rev. T. F. Callaway was born March 30th, 1882, in Americus, Georgia. His father, Merrel Callaway, was superintendent of the First Baptist Sunday-school in Americus for twenty-five years and chorister of the church for about forty years. His mother, Katherine Furlow, was organist of the same church and superintendent of the Primary Department of the Sunday-school for forty years.

These two God-loving people were ever found at the house of the Lord and their seven children were truly brought up in the nurture and admonition of the Lord; consequently, with such godly teachings by precept and example, we can see how it was that T. F. Callaway



acknowledged Christ by joining the Baptist church, March 1, 1896.

From early boyhood, Mr. Callaway was called "Snap," on account of his quick way and witty sayings. His thirst for knowledge caused him to begin reading law at home when only fourteen years of age. After leaving Furlow High School, in Americus, he worked three years with the railroad to secure money to take a law course at Mercer University, where he graduated in June, 1902. For four years he practiced law in his home town, was a "hail fellow, well met," with everybody and had he not gone into the Lord's work as a minister, no doubt, by this time would have had a large and extensive practice built up around him, as he is a man qualified to succeed in whatever undertaking he attempts.

Rev. R. E. Neighbour was called to the pastorate of the First Baptist church, of Americus, and found Mr. Callaway trying to walk with the world and be a Christian. His life was miserable, for everything in society proved vain and empty. After much prayer, study of the Word and meditation, he consecrated his all to God to preach the gospel and was ordained to the ministry December 26, 1906, in his dear old home church by the following presbytery: R. E. Neighbor, O. P. Gilbert, T. W. Callaway, and R. L. Bivins. About this time he was also married to one of the most beautiful young women in his town, Miss Lula Brown.

For a few months after Mr. Callaway's ordination he did evangelistic work and met with great success. While holding meetings he met brother King, a deacon of the Baptist church at Thomas-ton, Georgia, who had been a drummer for nearly fifty years and he said he knew during his travels fourteen Callaway Baptist preachers in Georgia and that Mr. T. F. Callaway made the fifteenth.

In 1907 he was called to the pastorate of the First Baptist church, Orlando, Florida, where he worked untiringly for four years. He did a great spiritual work in the town and throughout the country. While there he was made moderator of his association and everyone pronounced him a man of God who preached the Bible fearlessly. His work in Orlando was a great success

along all lines and he left a host of friends behind him in the Land of Flowers.

Having an inclination to return to his native State, and the Lord leading, he accepted the pastorate of the Second Baptist church, Macon, Georgia, in May, 1911. Here he labored for two years, doing a marvelous work and leading many lost souls to Christ. In December, 1913, he succeeded his brother, T. W. Callaway, who went to Dublin, Georgia, as pastor of the Baptist Tabernacle, which is located only a few blocks from the Second Baptist church, where he is now located.

T. F. Callaway lives the abundant, overflowing life, for he not only pastors his flock of several hundred in Macon, but is president of the Hephzibah Orphanage and the Tabernacle Rescue Home for erring girls and women and besides does much evangelistic work away from Macon. There is no young pastor in Georgia that excels Mr. Callaway as an evangelist, and if he would give his entire time to this special work he would soon become one of the noted evangelists of the South, but he feels that God has called him to shepherd a flock, and only goes out to help his brother pastors. While he is wonderfully gifted with original wit and humor, he does not fail to rightly divide the Word of Truth to his large congregations.

A few months ago he was called to the Central Baptist church, of Waycross, Georgia, where the burdens would be much lighter and the remuneration much larger; yet, he felt that God would have him remain at the Tabernacle where they have bought a large lot and are now building a handsome structure, which when finished will seat some 1500 people and will be one of the most modern Sunday-school workshops in the country.

It is an inspiration to look upon the great sea of faces that fill his tabernacle. These people love him dearly and are standing by him loyally, willing to do anything they can to make the great work which he is doing go forward, and it is predicted that wonderful things will be accomplished by him in his work in Macon and in his ministerial career in the future.

TIMOTHY WALTON CALLAWAY.



Rev. Timothy Walton Callaway was born in Americus, Georgia, March 22, 1874. He is the son of the late Merrel Callaway and Mrs. Kate Furlow Callaway. He comes of a devout family. His father was for many years superintendent of the Sunday-school of the First Baptist church, Americus, Georgia, and he was greatly loved by the boys and girls. While the father of Mr. Callaway was leading the Sunday-school, the mother was teaching the Primary Department, and was also organizer for all the church services and the leader of the choir. From his earliest days, therefore, it will be seen that Walton Callaway was reared in an atmosphere of real godliness.

His school days were spent in the public schools of Americus, Georgia. As a young man he entered the business world. For several years he was actively engaged in the railroad business, working his way up until he became the general storekeeper of the Savannah, Americus and Montgomery Railroad. After this experience in the railroad service, he went to Atlanta and engaged in the mercantile business.

At the age of eighteen, Walton Callaway was converted and baptized. He became an active member of his home church, the First church, Americus, Georgia. In his early Christian life he showed a love for religious work, and became active in the Sunday-school and in the Y. M. C. A. of Americus. During his residence in Atlanta, he was a member of the West End church, and served as one of its deacons. Mr. Callaway returned to Americus and engaged in the grocery business. He became active in the work of his old home church, and served as deacon. He was soon selected to fill the position of Sunday-school superintendent, made vacant by the resignation of his father.

One morning at the preaching service, the congregation was startled by the announcement of the pastor, Rev. R. E. Neighbor, that Walton Callaway was going to preach. Everyone believed in his piety. His activities in the Sunday-school and the Y. M. C. A. and in other religious and moral movements had proven that. But a young business man with a family, and with no training in public speaking, and not very strong of body, did not seem a promising prospect for the ministry. But God was calling, and the young business man was not disobedient to the heavenly vision.

He was ordained as a gospel minister in November, 1904. Rev. R. E. Neighbor, pastor of the First church, Americus, Rev. R. B. Taylor, pastor at Buena Vista, Georgia, and Dr. J. L. White, pastor of the First church, Macon, Georgia, composed the presbytery.

The first work in which Walton Callaway was engaged as a minister was as assistant pastor of his home church. Feeling the need of better equipment, he went to the Moody Bible Institute, of Chicago. After finishing his course at this institution, in 1904, he was called to the pastorate of the Baptist church at Thomaston, Georgia. He served here from 1904 to 1906. Following this work, he became assistant pastor of the First church, Macon, Georgia. He served in this capacity from February, 1906, to January, 1907. Dr. J. L. White, the beloved pastor of this church, having resigned, the First church called Mr. Callaway as supply pastor from January, 1907, to June, 1907. He served in this capacity while the church was looking for a permanent pastor.

During this work as assistant pastor and as supply pastor, Mr. Callaway saw the need of a church located in the heart of the boarding-house section of Macon, to care for the large number of young men and young women who came to the city from the country and the smaller towns. Accordingly, he began plans to organize the Tabernacle Baptist church. A tent was secured and a series of evangelistic services was started. A little band was gathered together, and it continued to grow in numbers and in enthusiasm. From the first it was evident that the work was of the Lord. A lot was secured and a temporary structure was



erected. Large congregations attended the services. The little band grew into a strong, active church. One of the characteristics of this church was its spiritual power. Several of the choicest members have given their lives to definite Christian work. Though the church was only started in 1907, it has representatives today preaching at home and in the uttermost parts of the earth. The work took on an institutional aspect, and as needs arose they were met by this faithful band. They were not rich in this world's goods, but they were rich in faith and grace.

Mr. Callaway was a charter member of the Board of Control of the Hephzibah Orphanage, and he was also the first president of the institution. This is a home founded mainly for children of the slums. Mr. Callaway, in his study of the life of the city, found beautiful boys and girls growing up in the slums to be taught vice and crime. He went into the courts and demanded for these children a fair chance, and had them placed in the orphanage. He did this at times when his life was in danger because of the anger of those who sought to keep these children in the awful environment of sin and shame. He is vice-president of the institution today. Rev. T. F. Callaway, his brother, and his successor in the Tabernacle work, is the president.

In addition to this orphanage, there was a manifest need for a home for erring girls. This need was met by the establishment of the Tabernacle Rescue Home, near Macon. Scores of erring girls have, through the work of this home, been led to lead lives of usefulness and joy.

While pastor in Macon, Mr. Callaway was identified with many of the moral and religious movements of the city. His business training made him an unusually useful man in planning great campaigns and in seeing them carried to completion. Indeed, the outside demands were so great that he frequently had little opportunity to care for his church or for himself. He endeared himself to the hearts of the people of the entire community, to those outside his own church and denomination, as well as to those within his own fold.

In 1914 he was called to the pastorate of the First church, Dub-

lin, Georgia, where he is still the honored pastor. This church is one of the strongest in the State, having a membership of 942 and a Sunday-school enrollment of 700. The same characteristics which have marked his other pastorates are seen in the one he now occupies. Mr. Callaway is progressive, aggressive, and constructive. He is a firm believer in the Word of God. He contends earnestly for the faith. He believes Christians ought to be separate from the world, and he believes God still guides his people, and that he hears their prayers.

Mr. Callaway was the first of a large number of ministers who went out from the churches in Americus to preach Jesus. Possibly the earnestness and godliness of this young business man were important factors in turning the thoughts of many of the younger men towards the ministry.

In 1896 Mr. Callaway was married to Miss Rosalind Royall, of Charleston, South Carolina. She is a helpmeet indeed to him, and in all his activities and labors has shown herself an ideal wife for a minister. To this union have been born eight children, Mirvin, Royall, Rosa, Katherine, Anabel, Walton, Christine, and Merrel.

AMOS CLARY.



Rev. Amos Clary was born near Gaffney, South Carolina, in what is now Cherokee county, on February 21, 1870. His father was Orlando Hazel Hicks Clary, and his mother was Mary Sabry Whelchel.

His ancestors, both paternal and maternal, were among the first settlers of that section of the country, and their blood has been shed in every war fought on the American Continent. One of his maternal great-grandfathers had eleven sons in the battle of Cowpens. For courage, integrity, devotion to duty, and good hard common sense the family cannot be excelled. Mr. Clary sprang from that honest,

toiling, church-going yeomanry which constitute the real wealth of a people in a democratic country like ours. His is not the "blue blood" of aristocracy, but the real "red blood" of true manhood.

The early years of Mr. Clary's life were spent on the farm where he had time to think and pray. Here he learned his first lessons in nature's school of "Hard Knocks;" here he learned how to use well the tools at his command and to do without those he could not get; here he learned the ways, the thoughts, and the monotonous toil of the laboring man, with whom he has always sympathized and whose cause he has ever been ready to defend.

It was at the little country schoolhouse of that hard-pressed, post-bellum period, that he began his education. All the school advantages the ambitious young man had, until he was twenty, were found in that little poorly equipped lighthouse. Being the oldest of eleven children he had to stay at home and help to solve the bread and meat problem until others of the children were old enough to assume some of the obligations.

At the age of seventeen he was converted. Beginning at the age of twenty he spent two years in the Gaffney High School. From there he went to Greenville, South Carolina, where he spent one year in the Furman Fitting School and four years in Furman University where he graduated in 1898, taking the degree of Bachelor of Literature. During his college career Mr. Clary had to drop out two years and teach school in order to finish his course. At college he stood well with both faculty and students. He was a hard student, always faithful to his classes and the work of the literary societies. On the athletic field few dared to tackle him either in a tussle or on the running track. All that was high and noble in college life he sympathized with, and all that was ignoble and unrefined met his sharp, quick rebuke.

In June, 1898, Mr. Clary was ordained a Baptist minister in the Old Corinth church where he grew up. In the presbytery that examined him were such sturdy characters as A. B. Kennedy, F. C. Hickson, and D. W. Thomason.

During the school year 1898-99 he taught with Rev. W. C. Hamil in the Neches High School, Neches, Texas. While in

Texas Mr. Clary was pastoral supply for the Neches and Omen Baptist churches.

The Fall of 1899 found him turning his face toward the North for further preparation for his great life-calling. He landed in Rochester, New York, where for three years he was an efficient, promising student under those master teachers—Strong, Stevens, Osgood, Pattison, True, Betteridge, and Sivernail. During his seminary course he again showed the world that he wanted no favors, but only asked for an opportunity. To complete his course meant much secular work, but the ambitious young theolog was equal to the hour, and did any kind of honorable work that came his way. Such a determination, of course, meant victory, and in 1902 he graduated along with thirty-six others whom the Lord scattered to the four winds of the earth.

Mr. Clary's first work after leaving the seminary was as pastoral supply at the famous Hollins Institute, Hollins, Virginia. As pastor of Enon and Troutville churches in that field he did a worthy work. It was during his short stay at Hollins that the Virginia brotherhood came to recognize his genuine worth, and in April, 1903, he became pastor of the Front Royal and Riverton churches. There for three years he did some of the best work of his life. The best day's work of that pastorate was the one on which Julia Wharton Jackson told him that she would take him "for better or for worse." On May 9, 1906, they were married and went at once to his new field, the Second Baptist church, Bristol, Virginia-Tennessee. Mrs. Clary is a niece of Rev. E. B. Jackson, D.D., and a great-niece of Rev. H. M. Wharton, D.D. For nearly two years the energetic, buoyant young pastor went in and out among his happy people, witnessing a number of conversions and rejoicing over the growth of the Lord's work. But there the fair young bride was stricken down with a serious illness which necessitated her going back to her old home at Front Royal where she could get the treatment of a specialist in Washington.

Distressed over the condition of his wife and in order to be nearer her, Mr. Clary resigned his work in Bristol, and became Field Editor of the Religious Herald, April 1, 1908, where he be-



came well and favorably known in every section of Virginia. As soon as Mrs. Clary's health permitted he returned to the pastorate by accepting a unanimous call to the pastorate of the First Baptist church, Cambridge, Maryland, July 10, 1909. There for more than four years they both enjoyed good health and did a memorable work. During Mr. Clary's pastorate there his church building was destroyed by fire. The fire proved to be a blessing in disguise. An ambitious pastor and a united membership set themselves to the inevitable task of rebuilding, and in due time a much more handsome and more commodious building was lifted above the debris and ashes.

In November, 1913, Mr. Clary became pastor of the church at Saluda, South Carolina. There his ministry met with large results, he baptizing more converts there than on any previous field. There he led his church in some much needed reforms. There both by his pulpit utterances and by his pen through the local press he contended mightily for law enforcement and for clean and righteous citizenship. There, as elsewhere, he took a prominent part in temperance reform work. There also, as elsewhere, he occupied a prominent place in his Associational and State denominational work. He is an organizer and leader of men.

Mr. Clary closed his pastorate in Saluda August 1, 1916. From that date until December 10th, he engaged in evangelistic and pulpit supply work, preaching in South Carolina, North Carolina, Virginia, and Washington. On December 10th, 1916, he accepted a call to the pastorate of the Mt. Tabor Baptist church, Washington, D. C., and entered immediately upon the duties of that pastorate.

Personally, Mr. Clary is one of the finest, most genial fellows to be found in our Southern Baptist Convention. As a pastor his soul burns with compassion for men. He possesses the true shepherd's heart. One acquainted with his style would recognize his newspaper articles on the other side of the globe. His epigrams sparkle with his native wit, carrying the aroma of the corn and cotton fields where he grew up. In the pulpit his style is original and direct, positive instead of negative. He speaks in periods rather than in interrogation points. He thinks quickly, vigorously,

and in straight lines. His is a logical and argumentative mind, little given to the imagination. His is a free, unbiassed mind. He fully appreciates what others think and say, according them the fullest rights to their opinions, but no question, social, civic, religious or otherwise, is settled for him until he has thought it through for himself.

His life has ever been on the offensive. Whether in the cotton field, in the schoolroom, waiting on a table for his board in the seminary, or pursuing his daily duties as pastor, he is always uncompromisingly going forward. His face is set like flint on every task that enlists his co-operation. His varied and constant struggles for an education did much to develop his great heart in sympathy for the other fellow who meets it hard. But his own achievements have given him the indomitable faith to believe that any ambitious boy or girl can get any worthy thing that they may desire, provided they are willing to pay the price of hard toil. While faithful to the duties of the local church he always finds time for the temperance, civic, and larger denominational work, and is always ready through speech and pen to aid in the larger work of the kingdom. Some of his friends prophesy that his greatest influence will be seen when he finds a seat in some editorial chair, for which he is so well equipped, and in which work he has already had valued experience.

WILLIAM MARION COILE.



Some of the most distinguished citizens of Georgia were born and reared and have lived in Madison, Oglethorpe and Clarke counties. Among these was James N. Coile, who began his useful career as a farmer in Madison county. His wife was Miss Susan Elvira McCurdy, and she was a worthy helpmeet to her husband.

Mr. Coile was a devoted Christian, and his passion for souls led him to sell his farm in 1860, that he might prepare and devote himself to the Christian ministry. With his wife and three sons he moved to Oglethorpe county and became a student in Meson Academy, at Lexington, of which Professor Thomas B. Moss was principal. The father and three sons were in school together. The Civil War cut short his educational plans, and the farm in Madison county having been paid for in Confederate money was almost a total loss. But by studious habits the father acquired a liberal education. In 1868 he moved from Oglethorpe to Clarke county, where he devoted his time to farming, teaching and preaching, and succeeded in educating his family of eight children.

William Marion Coile was the third son of James N. and Susan Elvira Coile, and was born in Madison county, Georgia, February 11, 1854. While a student in Meson Academy with his father he distinguished himself by not being able to recite his speech on Friday afternoon. When he would rise to recite his timidity, fear of criticism, or something like fright would overcome him so that he could not speak. After moving with his father to Clarke county he worked on the farm and attended the old field schools. Through the mediation of two good women, Mrs. S. C. McClain and Mrs. William Rutherford, he secured a two years' scholarship in the

Agricultural and Mechanical Departments of the University of Georgia. After two years of college life he decided to change his course, and returned to private schools and teaching. Later he entered Franklin College of the University of Georgia, and graduated with the A. B. degree in 1883. The various interruptions of his college life extended his connection with the University over a period of twelve years. After having been in the ministry sixteen years he took a brief course in the Southern Baptist Theological Seminary, at Louisville, Kentucky.

Mr. Coile was converted and united with Cloud's Creek church, in Oglethorpe county, in August, 1868, and was baptized by his father. He was ordained to the full work of the gospel ministry by Moore's Grove church, in Clarke county, in January, 1882. Rev. John G. Gibson, Rev. William R. Goss, and deacon John F. Cheney, who afterwards became one of the leading pastors of the section, composed the presbytery.

In 1879 Mr. Coile was united in marriage with Miss Mary Emma Eberhart, which union has been blessed with eight living children, all members of the Winterville Baptist church, and all having been baptized by their father during the long period of years of his fruitful pastorate of this strong and efficient church. Their married life has been happy and fruitful in many ways. Their lives have been supplemental, and each has been the helpmeet of the other.

Mr. Coile's whole ministerial life of thirty-four years has been identified with the churches of the Sarepta and adjoining associations. In many instances his pastorates have been with new churches, constituted by himself in new centers of influence. During his ministerial career he has been pastor of the following churches: Dove's Creek, Elbert county, 1882-1884; Bethany, Oglethorpe county, 1882-1886; Antioch, Oglethorpe county, 1884-1902; Maysville, Jackson county, 1885-1888; Jefferson, Jackson county, 1889-1892, also 1908; Commerce, Jackson county, 1891-1894; Winder, Barrow county, 1895-1897; Bogart, Oconee county, 1896-1900; Bowman, Elbert county, 1898-1900; Corinth, Oconee county, 1901-1909; Moore's Grove, Madison county, 1884-1890, and for a



second period, 1901-1909; Attica, Jackson county, 1909-1915; Comer, Madison county, 1904-1908; Arnoldsville, Oglethorpe county, 1909-1916; Danielsville, Madison county, 1914-1916; Watkinsville, Oconee county, 1916; Winterville, Clarke county, 1887-1916.

In connection with his pastorates he has baptized 852 candidates. His longest pastorate has been in his home town, Winterville, where he helped to constitute the church and to erect a house of worship. For twenty-nine years he has been the shepherd of this flock, and his influence has increased with each passing year. During all the years of his fruitful ministry he has held the esteem and unbounded confidence and affection of his brethren. He is regarded as one of the leading pastors of his section, and is often referred to as the "Big-hearted Bishop of Winterville." As a country church leader and builder of church houses, he has no peer and few if any equals in Georgia. The churches over Northeast Georgia which he has served as pastor and has helped in other ways will stand for ages as monuments to his untiring energy and ability as preacher and pastor.

Mr. Coile's influence and service in the interest of Christian education have been without a break since he entered the pastorate. He has been honored by being made a member of the Board of Education of the Georgia Baptist Convention, and is chairman of the Board of Trustees of Gibson-Mercer Academy, Bowman, and chairman of the Board of Education of Clarke county. His interest in Christian education is intense and his devotion to education in general is worthy of special note. As in the ministry, so in education he has made for himself an enviable reputation, and has counted it a pleasure to serve the interests of his fellow-men in all things that make for their well-being.

JAMES HENRY COIN.



Rev. James Henry Coin, at this date, 1916, the beloved and marvelously successful pastor of the First Baptist church of Cordele, Georgia, is a native of Tennessee, having been born in Crockett county of that State, September 16th, 1872. His parents, Francis M. Coin and Phoebe Tennessee Coin, were of that plain, sturdy stock of folks who make up the most dependable element in our society known as the common people. The childhood years of their young son, James Henry, were spent in the quiet, obscure and uneventful atmosphere which surrounds the household of the American farmer who lives on a few rural acres and tills his own fields.

But Mr. Coin was not destined to enjoy a fair chance even under an environment which itself was empty enough of advantages. Before the age of seven, his honored father died, leaving the little country home to undergo many hard battles even for a comfortable existence.

The remarriage of the mother a few years later marked another decisive event in the life of the young Tennessean for whom God had planned a destiny more brilliant than the world could have expected or the young lad himself dared to dream.

With only a few months' schooling as a boy, James Henry Coin, at the tender age of thirteen, went out into the world for himself. Restless of nature, energetic, and even adventuresome, released as he felt of responsibility or restraint, he left home. He worked and wandered his way from Tennessee through Missouri and into Texas. Several empty, meaningless, and unproductive years of youth and young manhood thus went by, leaving the young prodigal much wiser but not happier of heart or richer in this world's goods.

At the age of twenty-two he revisited his mother in Tennessee.



The marks of manhood were now upon him. The problem of a career of definite aims was now struggling in his soul. He had followed the "call of the wild," and had returned with ashes for the fancied treasures that he had sought. In that way by which God deals with human hearts when he has marked them for his own, this young, uneducated countryman felt the stirrings of a call to a future career which he would hardly admit to himself and for which he felt himself utterly unfit and impossible of attainment. Only the heart that has passed through a similar experience can ever sympathize with that "not wise, not mighty, not noble" life to whom there come from God the movings of sentiments and emotions that are as irrepressible as they are holy.

Convinced of the burden as well as the emptiness of life when the call of God and conscious duty are smothered in the soul, Mr. Coin went to the old church of his childhood and professed his conversion, and dated it back to a time before he ever left home when he was thirteen. But, to the greater surprise of the whole community, he also confided to the church his call to preach the gospel. Yet with becoming sympathy, the old church licensed the young man to preach and encouraged him to the work by making an appointment for him to display his gifts. So remarkably successful was this first sermon that the whole community was convinced of the safety of the church's risk in "liberating" the young Coin to preach. Invitations to hold meetings came at once, and for weeks the young preacher went from place to place in meetings which everywhere assumed full proportions of real revivals.

Realizing his need for training, Mr. Coin entered the Southwestern Baptist University (now Union University) at Jackson, Tennessee, in the fall of 1894. He at once demonstrated ability as a preacher which was little short of marvelous in the minds of every one who chanced to hear the little blonde student from Crockett county. Calls to country churches out from Jackson, which could be supplied on Sundays, brought enough revenues to enable the otherwise resourceless young preacher to pursue his college work with some comfort and independence.

His passion to preach the gospel and his gifts as an evangelist

both served to take up much of his time from his technical studies. For these reasons he did not become rated in college for his towering class grades, but he continuously surpassed others in his knowledge of the Scriptures and his charming gifts as a speaker.

Having on him in his country churches the duties of a pastor, he was ordained to the full work of the ministry by the Second Baptist church of Jackson, Tennessee, in 1895.

After six years at college, during which time he did as much preaching as a full time pastor, Mr. Coin was called to the pastorate of the Baptist church at Bentonville, Arkansas. Thus stepping out into the open field, J. H. Coin has been a tireless worker and an increasingly successful preacher. His succeeding pastorates have been Aurora, Missouri; First church, Joplin, Missouri; Van Alstyne, Texas; Greenville, Mississippi; and his present great pastorate at Cordele, Georgia, where he has wrought so remarkably for the last five years.

While at Joplin, Missouri, Mr. Coin found God's helpmeet for his noble career in the person of Miss Lucy Lenore King, whose birthplace was Griffin, Georgia. They were married October 17th, 1906. The talents and tastes of this pastor and his wife blend in such harmony as to make the home of pastor Coin glorify the work of his high calling in the most ideal respect. One little daughter, Frances King Coin, the only child of this union, has lately come, Feb. 11th, 1916, to make happy the pastor's household.

For nearly a year, following the close of the pastorate at Greenville, Mississippi, Mr. Coin, by special request of the Home Mission Board of the Southern Baptist Convention, preached and evangelized in the Isthmus of Panama. Returning to the States, he lectured and did the work of an evangelist until he was constrained to accept the urgent call of his present pastorate at Cordele, Georgia, in February, 1912.

The history of the Cordele church for the last five years is a romance of pastoral success. The Christian Index, the Baptist paper of Georgia, has issued a pamphlet entitled, "The Example and Challenge of the Cordele Church." This pamphlet is a recital of the marvelous accomplishments of the church under the leader-

ship of pastor J. H. Coin in which the church and its work are held up as a pattern for other churches in her methods and achievements. After reciting the fact that the Cordele church is the only church in Georgia that has a copy of The Christian Index going into every family in its membership, and after outlining the financial methods of the church in conducting all its work, both local and denominational, on a strictly cash basis, the following is related as to the way the church builded and paid cash for her beautiful and commodious new \$30,000.00 meetinghouse:

"The Cordele church has made an exceptional record in the conduct of its own affairs. On February 1st, 1912, Rev. J. H. Coin became its pastor. It had a wooden structure which was not in keeping with the material developments of the city, and was inadequate for its work. The membership was of one mind that a new house was needed. After much discussion and prayer, it was unanimously decided to build a house, and to raise the cash for the purpose and deposit it in the bank before the contract was let. Plans and specifications were drawn and agreed upon, and bids were secured. Each of the twelve deacons chose a coworker, upon the approval of the church, and the committee of twenty-four held a session of prayer, resulting in a revival among themselves. The committee itself subscribed \$10,000.00, and within about two weeks it had in hand subscriptions aggregating \$27,000.00 payable the first of October. About \$19,000.00 was paid on that date, and the balance in a short time, and all of it was placed in the banks to draw five per cent. interest. The contract was let, the building completed and paid for, and was dedicated on September 13th, 1914."

With a past career that has been varied in its character and broad in its observations, Mr. Coin is just now in his prime. He looks in his noble breast the consciousness of mastery over difficulties under which thousands of less heroic natures would have gone down in defeat. He has fought his way from obscurity to success and high denominational standing by no other means than his indomitable will and his implicit confidence in the God who called him into the ministry of the blessed gospel. J. H. Coin is the finest

type of a man who has won his high place among men purely on his merits.

In personal appearance, Mr. Coin is small of stature, and a natural blonde in complexion. In personal bearing he has the pleasantry and familiar frankness of a youth sobered of all that is frivolous or self-assuming and seasoned to every nice propriety and earnest deference to others. He is utterly devoid of any clerical air or shallow conventionalities which make everybody feed at home in his presence, and cause men to seek his company on the streets.

But, in the pulpit, J. H. Coin is instantly transformed in the eyes of those who know him best on the easy familiar social level. As a preacher, he has all those elements of voice and personality in a speaker which are summed up in the word magnetic or felt in the soul when one tries to define eloquence. No man can explain those qualities which are peculiar to the natural orator, and it is equally true that no man can resist them. It is here, as a speaker on any subject or on any occasion, but especially and pre-eminently as a preacher of the glorious gospel, that Mr. Coin wins, masters, and reigns in the hearts of his hearers. Having a profound heart experience of the grace of God, possessing a marvelous insight into the Scriptures, and being impassioned with a thrilling eloquence, his message never fails to reach the hearts of his audience. He has the natural evangelistic gift, and many of his best friends in the ministry have urged him to give himself exclusively to the evangelistic field. But, with every qualification for an evangelist, he is no less able as a wise, sympathetic, and constructive pastor. Few men combine so nearly all the elements that it takes to meet every demand of a successful pastorate.

Still young and full of the passions and ambitions of youth, Mr. Coin is just now entering his greatest day of usefulness. Yet one of the younger men of the denomination, the future will look to him as one of Georgia's greatest preachers and constructive Baptist leaders.

BRYAN WELLS COLLIER.



Bryan Wells Collier is regarded as one of the really strong preachers among the Baptists in Georgia, where most of his life has been spent. He is now pastor of the First Baptist church at Calhoun, Gordon county, Georgia, and is also on the editorial staff of *The Christian Index*.

Mr. Collier comes from one of the representative families of Georgia. His grandfather, Bryan W. Collier, for whom he was named, was for more than fifty years proprietor of the old McIntosh Hotel at Indian Springs and had a wide acquaintance in the State, claiming as his personal friends many of the most noted people in Georgia who had been entertained at his famous resort.

The subject of this sketch was born at Indian Springs, Georgia, October 23, 1868. His father was Dr. Thomas James Collier, who, for many years, enjoyed an extensive medical practice in and around Griffin, Georgia, and was a godly deacon of the First Baptist church, of Griffin. His mother was Miss Willie Newman, of Forsyth, a member of one of the best families in the State, a lady of genuine culture and literary taste, and a leader in the church and social life of her community.

Mr. Collier's infancy was spent in Monroe county and from there his father moved to Griffin. As a small boy he was very fond of reading and by his studious habits gave evidence of a useful future. He went through the public schools of Griffin, taking a high stand in his classes and after his graduation there he went to Mercer University, where he won several distinguished honors. There he was awarded the Hunt medal for English Composition, and was chosen as the champion debater for the Ciceronian Society in 1890. He graduated from Mercer with the degree of B. S.

He attended the Sunday-school of the old First church in Griffin, and when fourteen years old, upon a profession of his faith in Christ, was baptized into the fellowship of that church. His heart, at an early age, turned toward the ministry as his life work and he displayed gifts which were prophetic of a very useful life in that noble calling. At the call of the Griffin church he was formally ordained to the full work of the gospel ministry in October, 1892, by a presbytery consisting of John D. Stewart, W. S. Rogers, and Rev. Mr. Prichett.

At this time he received and accepted a call to the church at Dahlonga, where he labored for parts of 1892 and 1893. After this he spent a year in the Southern Baptist Theological Seminary, at Louisville, Kentucky. From 1894 to 1897 he was pastor at Decatur and from 1897 to 1902 he served the church at Hartwell. From 1902 to 1905 he was pastor at Covington and Social Circle. From 1905 to 1910 he did a splendid work at Marianna and Chipley, Florida. From there he went to Pelham, Georgia, where he remained for three years. Following this he traveled for the Piedmont Institute, at Waycross, and for Bessie Tift College, at Forsyth. In 1914, returning to the pastorate, he took charge of the church at Fairburn and from there he went to Calhoun in 1915, where his work has been greatly blessed of the Lord.

On December 9th, 1897, Mr. Collier was married to Miss Margaret Marion Wootten, youngest daughter of Dr. John Fletcher Wootten, of Dalton, Georgia, and to them were born two sons, Bryan Wootten Collier and Thomas Wootten Collier. Mrs. Collier is artistically gifted in various ways, and possesses great social charm. She is one of four sisters, three of whom married ministers.

Mr. Collier is an unusually strong preacher and has a clear insight into the truths of the Word of God. He has a pleasing pulpit appearance and is a forcible speaker. He has always been heard with pleasure by those who are judges of good preaching. As a writer he has been very successful, his style being clear and convincing and his thoughts always clothed in purest English. Among his compositions are a number of poems and hymns which deserve a place in the sacred songs of the denomination. He has contributed to "Kind Words," published by the Baptist Sunday

School Board at Nashville, Tennessee, a series of historical sketches entitled "Torch Bearers of Freedom in Our Mother Country," and another series entitled "Pioneers of Colonial Days."

Mr. Collier is a man of quiet manners and yet he is a good mixer, making friends wherever he goes and holding them after they are made. He is a man who is best loved where he is best known, and in the places where he has preached he numbers his friends by the hundreds.

LAWRENCE ALVAH COOPER.



In 1835, an Englishman by the name of George W. Cooper came to America. The first years of his American life were spent in Pennsylvania, New York and Maryland. Thence he gravitated to North Carolina, South Carolina and Georgia, settling first in Hancock county in the last-named State, and finally ending his career in Lee county, Georgia. He was a mechanic of inventive genius, and was a man of a most remarkable memory. It is said that he could repeat poetry by the hour, and that Burns was his favorite author. During his residence in Hancock county, Georgia, he married Miss Charity Reynolds, in 1840. Two years later a son came into their home, who was given the name of W. H. Cooper.

In the early years of W. H. Cooper he showed that he inherited the gift of a retentive memory from his father. He was an apt student all his life. In 1860 he entered Mercer University, at Penfield, Georgia, where he spent nearly two years, being forced to give up his college course on account of the loss of one of his arms. Later he returned to Mercer and took a course in theology, under Dr. N. M. Crawford. After leaving Mercer University the sec-

ond time he spent ten years in the schoolroom, and the remainder of his life in the full work of the gospel ministry. Some of the best churches in Georgia enjoyed his services, supplemented by those of his devoted wife, who was Miss Rebecca A. Reynolds. Among the churches of which he was pastor were Fort Gaines, Cuthbert, Cedartown, and Quitman.

George W. Cooper and Rev. W. H. Cooper were the grandfather and father, respectively, of Rev. Lawrence Alvah Cooper, who was born at Albany, Georgia, January 5, 1873. The early youth of Mr. Cooper was spent in going to school and in working during vacations in the different places where his father was resident pastor. He finished his high school education at Cartersville, Georgia, and then entered Mercer University, Macon, Georgia, but gave up his course before graduation.

There were two turning points in the life of Mr. Cooper. The first came when he was happily converted, in 1887. Christianity was such a vital thing to him that he soon faced the question of preaching the gospel. In order to get away from these holy impressions, on leaving Mercer University he tried all sorts of secular pursuits, but in vain. The second turning point in his life was when he yielded to the divine call and dedicated himself to the preaching of the gospel. In order to better prepare himself for his life work, he entered the Southern Baptist Theological Seminary, Louisville, Kentucky, for the full course. The intensity of his nature made him a hard student, and in the middle of the second year his health failed and the complete course was abandoned.

Mr. Cooper was ordained to the full work of the gospel ministry July 13, 1899, by the First Baptist church, of Quitman, Georgia. The presbytery was composed of Revs. W. B. Bennett, C. W. Minor, and K. W. Cawthorn. Soon after his ordination he became pastor of several country churches near Quitman. Among these was the old historic church of Hickory Head.

Success attended his ministry from the first. The country churches, so greatly blessed under his leadership, had to give him up, that he might enter larger and more inviting fields of usefulness. The five important pastorates which he has held, in order,



are: Live Oak, Florida; Johnston, Clinton and Manning, South Carolina; and Fitzgerald, Georgia. In all these pastorates the churches were greatly strengthened in numbers, in spirituality, and in Christian liberality. The figures in additions to his churches and in their increased contributions for current support, missions, and benevolence in every case showed an increase over any other year in the history of the churches. The work of Mr. Cooper, however, as pastor of the First church, Fitzgerald, has been the most remarkable of any of the pastorates he has held. Incident to the erection of a substantial and commodious house of worship, he found the church heavily in debt. Large payments have been made upon these obligations year by year, and the church has made increased offerings every year for missions and benevolence.

Mr. Cooper has unusual evangelistic gifts, and a large part of his ministerial life has been spent in evangelistic work. Three States have enjoyed his ministry in this service: Georgia, South Carolina, and Kentucky. His methods are sane, but sensational; only sensational, however, from his clear and forceful presentation of abounding sin and superabounding grace in Jesus Christ. Large numbers of converts have been added to the churches in which he has held meetings, many church debts have been wiped out, and the churches started out on higher planes of Christian living and service. Mr. Cooper has a knack of raising money. During the administration of President P. D. Pollock, of Mercer University, Macon, Georgia, he raised a considerable sum for the endowment of that institution.

Mr. Cooper is a veritable bundle of energy. He is quick in thought and speech and action. In the preparation of his sermons he is thorough, and when he preaches he has something to say and says it and quits. He does not preach or work without a plan, but when the plan is once made, he works it. In his preaching he confines himself to what he believes, and his faith includes the contents of Genesis and Revelation, and all the books of the Bible between. Counting converts is his chief delight, but he must be fully persuaded that they are real converts before he will content to number them as such.

As a public speaker Mr. Cooper has exceptionally fine gifts. His vocal organs have been trained in the development of his musical talent, to his great advantage in preaching. He knows how to adjust his voice, not only to the auditorium in which he speaks, but to the subject in hand. As occasion demands he rises to an eloquence that moves his hearers to feeling and action.

Socially, Mr. Cooper can move with equal ease in any circle. He is at home with the most cultured, and can easily adjust himself to the unlettered. The men of his flock love his companionship, not only because of his wit and humor, but because of his sound judgment in business affairs. The women in his churches enjoy his fellowship and counsel, and he never fails to have their sympathetic co-operation in his work. The children count him as their friend and they love rather than fear his presence.

Mr. Cooper has had a wide experience as pastor and evangelist, and is a fine judge of human nature. The most of his time since he entered the ministry has been spent in the study of men and women from personal contact. Having the memory of his grandfather, he absorbs a vast amount of information and recalls incidents in life to great advantage. Good books have been his companions from his youth up, and he reads and remembers their contents. From the scenes of life and from the contents of good books he has gathered a vast store of valuable information. Though young in years his achievements in the ministry are enough to furnish pleasant reflection to the end of his journey; but the beginning of his usefulness has scarcely begun.

PETER FLOURNOY CRAWFORD.



To write of one so noble and good as the subject of this sketch is something more than a pleasant task; it is a sweet and delightful privilege. Throughout the limits of two State conventions Peter F. Crawford is a familiar name and the man is a brother dearly beloved. When there are only "things lovely and of good report" to be written the pen moves without restraint. His artless simplicity, his transparent sincerity, his unbending integrity, and his unflinching loyalty are the dominant characteristics of his life and commend him to the confidence and love of his brethren. Two qualities are outstanding in his ministry; his supreme love for God and his profound passion for the salvation of men. He is pre-eminently a man of prayer, and, like his Master, he is going about doing good.

Peter Flournoy Crawford was born on his father's farm in Talbot county, Georgia, on the 18th of November, 1854. At the age of nineteen he went to Loachapoka, Alabama, to clerk in a store of general merchandise. In September, 1875, he was converted and joined the Loachapoka Baptist church, and was baptized by the Rev. Geo. E. Brewer. In January, 1878, this church licensed him to preach. Feeling keenly his need of education for this great work he went to Howard College, then located at Marion, Alabama, where he studied for a year and a half. His funds being exhausted he accepted a clerkship in Benton, Alabama.

On the 27th of October, 1879, he was happily married to Miss Mary J. Crawford, of Loachapoka, Alabama, finding in her that good wife who is "from the Lord," a companion of congenial tastes, a wise counselor, a prudent and discreet assistant in all of his labors, a helpmeet indeed.

In 1884 God opened the way for him to resume his studies and in January of that year he entered Mercer University. At this time South Macon, now the Second church, became pastorless. He, with other students of the university, was invited to supply for this church. He was called later to become supply pastor which he accepted and was ordained, with Drs. A. J. Battle, I. R. Branham, J. J. Brantly, J. G. Ryals, and E. W. Warren as a presbytery. He was for a while associate pastor of Warren Chapel, now East Macon church.

He graduated from Mercer University with the degree of A. B. in June, 1886. Immediately upon graduation he went to Carnesville, Georgia, having accepted the principalship of the high school of that town. Here for two years he taught in the public school and preached to village and country churches with fine results. He and his good wife organized the first Woman's Missionary Society ever organized in that association at Carnesville church.

In September, 1888, he entered the Southern Baptist Theological Seminary at Louisville, Kentucky, and sat at the feet of those giants—Broadus, Manly, Kerfoot, and Robertson. This was a privilege he had long and earnestly coveted; but on account of the distressing health of Mrs. Crawford he was not permitted to prosecute the course to completion.

Directly after leaving the Seminary he was called to a group of churches in Northeast Georgia. This group consisted of Lavonia, Martin, Bowman and Bio. In this field his labors were signally blessed.

His reputation as a vigorous thinker, an aggressive worker, and eloquent preacher was by this time extending itself throughout the State, and the church at Bainbridge, Georgia, called for his services. This call he accepted and did some excellent constructive work in that cultured old town. But other churches had their eyes upon him, and the First church, of Albany, Georgia, extended to him a hearty and unanimous call to come to them. Here was spent two of the happiest years of his life; years full of delightful service, but the ill health of his family necessitated a change of climate. He therefore accepted a field consisting of Hamilton;



Beech Springs and Bethel. As elsewhere the Lord set the seal of his approval upon his work here. But he was permitted to remain only two years when failing health made it necessary that he should rest. After recuperation his first love, Lavonia, Martin and Clarkesville, called again for his services.

In January, 1906, he accepted calls to Liberty, Pickens, and Cateechee, South Carolina. Some of the very best work of his life was done here where he remained for several years. He is now the beloved pastor of the First church of Pelzer, South Carolina, and is doing a noble and aggressive work.

ARCHIBALD CUNNINGHAM CREE.



Dr. Arch C. Cree was born at Innerleithem, Peeblesshire, Scotland, March 9, 1872. He comes of that good, sturdy Scotch stock that has enriched our American nation. His father is Rev. Archibald Cree, a native of Saltcoats, Scotland, and for many years one of the leading Congregational ministers of Great Britain. Upon coming to America, Rev. Archibald Cree, the father, under the fellowship and personal ministry of Dr. L. R. Christie, accepted the Baptist interpretation, united with the First

Baptist church, Henderson, North Carolina, and for years was counted one of the most forceful Baptist ministers in Eastern North Carolina. Dr. Cree's mother was Agnes Walker, of Cupar-Fife, Scotland, a sister of John Walker, General Manager of the North British Railway, and of William Walker, General Manager of the Leith and Hamburg Steamship Company. Dr. Cree is the oldest of the ten children that have blessed this union.

In the Summer of 1888 the family came to America and settled on a plantation near Henderson, North Carolina. After a year or

two on the farm and in other employment, young Cree began to plan and prepare himself for the legal profession, but his conversion and call to the ministry changed these plans. He was converted under the preaching of Dr. Robt. VanDeventer, then of Henderson, North Carolina, now of Georgia, and was baptized into the fellowship of the Henderson Baptist church in the Fall of 1891.

On Thursday night after the Sunday on which he was baptized, Dr. Cree bore his first public testimony for his Savior in the Baptist Young People's Union meeting of the church. From the very beginning of his Christian life, he seized eagerly the opportunities to serve and to testify for his Master. His activities were soon recognized by his brethren, and at an early date he was called on to lead a church service. One step led to another until one Sunday night, Dr. VanDeventer, that great lover and trainer of young people for Christian service, took the young lad aside and brought him face to face with the opportunities and obligations of the gospel ministry. The lad confessed that he had some conviction that he ought to preach, but was not ready to decide the matter. Then ensued one of the great spiritual struggles of his life, for he was ambitious and his heart was set on the law. Finally, he yielded to the call of his Lord and followed in the footsteps of his worthy and honored father, as a minister of the Word.

In the Fall of 1892 the Henderson Baptist church licensed Dr. Cree to preach. In September, 1893, he entered Wake Forest College, North Carolina, to prepare for the Baptist ministry, and was graduated in May, 1898, with the degree of Master of Arts. In June, 1894, at the request of the Ephesus Baptist church, Asbury, North Carolina, which had called him as pastor, he was ordained to the ministry by a council called by the Henderson Baptist church. The council was composed of Dr. Robt. VanDeventer, his pastor, Dr. J. S. Hardaway, Dr. W. R. Gwaltney, Dr. T. J. Taylor, and Rev. Archibald Cree, his father.

During his course at Wake Forest College, Dr. Cree was recognized as a thorough student and a ready speaker and debater. In his Sophomore year he was chosen as the orator of the Philoma-

thesian Literary Society on the occasion of its anniversary celebration—an honor usually reserved for members of the Senior class. While a student at Wake Forest he was pastor of churches at Asbury, Apex, Carthage, Southern Pines, and Aberdeen, North Carolina, supplied some of the leading pulpits of the State, and was in demand as an evangelist.

Upon his graduation he was sorely tempted to go at once into the regular work as pastor, but his Scotch sagacity and pertinacity caused him to adhere to his plans for a thorough education. So in October, 1898, he entered the Southern Baptist Theological Seminary at Louisville, Kentucky. Well prepared, especially in Latin, Greek and Hebrew, he completed the full three years' course in two years, being graduated with the degree of Master of Theology in May, 1900. However, his passion for preparation led him further and he continued at the Seminary another year, pursuing the studies and writing the thesis required for the degree of Doctor of Theology.

In the Spring of his third year at the Seminary, Dr. Cree yielded to the hearty call of the First Baptist church, of Gaffney, South Carolina, and entered upon the work of his first full pastorate. While there he met and married his wife, Virginia Carroll Copeland Cree, the daughter of Mr. James A. Carroll, planter and banker. Mrs. Cree was one of the most devoted workers in the First Baptist church. To her finely developed intellectual and spiritual life and her intense devotion to Jesus Christ, Dr. Cree attributes most of the human credit for any measure of success he may have enjoyed in his ministry. Their home has been blessed with four children: Charles Samuel Copeland, Mrs. Cree's son by her first marriage, Mary Carroll Cree, Virginia Carroll Cree, and Agnes Walker Cree. After three fruitful years at Gaffney, Dr. Cree accepted a call to the Twenty-Second and Walnut Street Baptist church, of Louisville, Kentucky.

At the Twenty-Second and Walnut Street Baptist church, the great People's church of Louisville, Kentucky, his ministry was characterized by an intense evangelism that won hundreds to Jesus Christ and by a sympathetic cultivation of young men that led

quite a number to volunteer for the ministry and other forms of Christian service. While pastor at Louisville, the Southern Baptist Theological Seminary recognized Dr. Cree's ability as a student by engaging him to assist President E. Y. Mullins in the Department of Systematic Theology. During his connection with the Seminary he finished his post-graduate studies, which had been interrupted by his acceptance of the call to Gaffney, South Carolina, and he received the degree of Doctor of Theology at the Seminary Commencement of May, 1906.

From Louisville Dr. Cree went, in September, 1906, to the pastorate of the Edgefield Baptist church, at Nashville, Tennessee, a pulpit made prominent by the brilliant ministry of the late Dr. John O. Rust. Here Dr. Cree developed his ministry along more constructive, religious, and denominational lines, winning recognition as one of the leaders in his city and denomination. During this pastorate he led in the erection of one of the most attractive and useful church plants in the South, was active in many ways in his denomination as a member of the Sunday School Board, the Mission Board of Tennessee, etc., and was in demand as an evangelist and speaker on special occasions. But he attempted too much and was stricken with a serious nervous trouble, which caused him to give up this pastorate and well-nigh cost him his usefulness as a minister.

After a year of rest and recuperation he was called, in the Summer of 1909, to the First Baptist church, of Moultrie, Georgia, and there entered upon the most fruitful pastorate of his ministry. During this pastorate the Moultrie church took its place in the very front rank of Southern Baptist churches. By its remarkable internal spiritual development and its far-reaching missionary and denominational activities, this church has maintained an effectiveness in spiritual achievements that has greatly stimulated many others. While pastor at Moultrie, Dr. Cree was a member of the Committee on Co-operation of the Georgia Baptist Convention, and Vice-President of the Home Mission Board of the Southern Baptist Convention.

Throughout his ministry Dr. Cree has had an intense and sym-

pathetic interest in the undeveloped Baptist churches and forces in the territory contiguous to his several pastorates, and to this task of denominational enlistment his hands and his heart have been persistently and consistently set. And it was doubtless his success in such work, together with his platform and executive ability, that marked him in the mind of his brethren as a man capable of the work to which he has since been called.

So, when, in the Summer of 1912, the Home Mission Board of the Southern Baptist Convention created the Department of Enlistment, the Board turned to Dr. Cree with an invitation to become the Secretary of the new department. He accepted the call and entered upon the difficult task of blazing the way for an Enlistment program and an efficiency movement among Southern Baptists. How well he succeeded is evidenced by the record that within a year a definite Enlistment organization was effected, a corps of field workers engaged, a movement projected that is today winning its way throughout the territory of Southern Baptists, and the very word "Enlistment" given a place in the technical terminology of the denomination.

In the spring of 1915, when Georgia Baptists faced a crisis and needed an Executive Secretary for their Mission Board, this Board was led in a significant and providential way to extend a hearty and unanimous call to Dr. Cree. With many a heartache, he turned away from the Department of Enlistment, so largely his own child; but with the strong conviction that it was the will of God, he entered upon the duties of the office of Corresponding Secretary and Treasurer of the Mission Board of the Georgia Baptist Convention, the great co-ordinating Board of Georgia Baptists, that fosters all the interests of the denomination in that State. Problems and responsibilities fitted to crush the heart of a man confronted him. But, with unswerving faith in ultimate victory, with contagious enthusiasm and passion for the work, and with marked executive ability, he gripped the task, sounded the slogan "Redeem Georgia," and rallied Georgia Baptists to their great work.

Dr. Cree's strong personality, his untiring energy, his resourceful tact, added to his devout spirituality which has brought the

blessing of the Master upon his labors, have spelled success, whether as student, pastor or secretary, and his host of friends, not alone in Georgia but over the South, predict continued usefulness for him in the large affairs of the kingdom.

JAMES HIRAM CREIGHTON.



The subject of this sketch was born on March 30th, 1842, at Whatley, Clarke county, Alabama, where he has lived all of his life. His father, Hiram Creighton, was a Baptist preacher, and also a farmer, and was a man of great strength of character, always to be found working for the betterment of his associates and the upbuilding of the community. In those days schools were few and widely scattered, and the teachers not very efficient instructors. However, the boy took advantage of the means at hand for the acquirement of an education and laid the foundation, to which he added by study and judicious reading.

When the Civil War came on he volunteered and, in September, 1861, joined Captain S. B. Cleveland's company of cavalry, it forming a part of General Wirt Adams's regiment. His devotion to duty and the cause for which he fought impressed itself upon his comrades and the Confederacy had no more loyal supporter than James Hiram Creighton, the boy soldier. No sacrifices were too great, no duty too hazardous for him. He remained in the Confederate service until April, 1865, when the war closed.

On his return home he taught school and farmed, helping to support the family and build up the old farm, that had been neglected so long that it was almost like starting anew. While teaching and helping at the home, on November 2d, 1865, he was married to Miss Margaret Emma Hickson. She in all things proved a



worthy and true helpmeet, rejoicing with him in his successes and sympathizing with him in his discouragements and disappointments.

Continuing to teach and farm, sharing with his wife the pleasures of a happy home, in 1881 he felt the call to the ministry, and in the same year he was ordained at his home church, Horeb, by a presbytery composed of Revs. T. H. Ball, J. H. Fendley, J. W. Dickinson, and Wm. Hill. How well and faithfully he has served his Master and his cause his work and his worth bear testimony. During his thirty-five years of service in the ministry he has served a large number of churches in the Clarke County Association, among them his home church, where he was best known and his talents most highly appreciated, for fifteen years. As another evidence of the high esteem in which he is held by his brethren, when the Clarke County Association was organized he was elected to the position of clerk, and has held the place ever since, for thirty-two years. He has proven so eminently satisfactory and efficient in the position that he has become a veritable walking encyclopedia of Baptist statistics and history in this Association. As an additional evidence of their appreciation and his efficiency his brethren have kept him as chairman of the Executive Committee of the Association since the committee was created.

In civil life his abilities have also been recognized and he has held several honorable and responsible positions—mayor of Whatley and president of the school board. In politics he is a Democrat, but his devotion to temperance and its cause is so marked and well known that while he loves Democracy and its tenets, he is first of all an unyielding and uncompromising Prohibitionist.

His first wife died on March 12th, 1912, and her remains were laid to rest among the scenes she loved so well and a people who loved her and admired her. On March 15th, 1915, he was married to Mrs. Lizzie Bell Henson and to them have been accorded the privilege of maintaining a Christian home, where God reigns and old-time hospitality is graciously dispensed. The life and character of James Hiram Creighton have been a blessing and a benediction to his county and to all who have been so fortunate as to come under his influence. His home life has been ideal; his

church life without reproach, his business life without a stain. And looking back upon a life well spent in his Master's service and the betterment of mankind, when the final summons shall come he can lay the snowy whiteness of his soul in glorious triumph at his Master's feet.

REUBEN ANDREW JACKSON CUMBEE.



Rev. R. A. J. Cumbee, one of the best-known and most loved of Alabama Baptist preachers, was born in Meriwether county, Georgia, on June 9th, 1832. He is the son of Reuben Cumbee and Sarah Elizabeth McCall Cumbee. His childhood and early life were spent in his native county, where he was reared on the farm. He went to the common school of the time, in which the foundation of his education was laid. With his parents he moved to Chambers county, Alabama, and, soon after this, he entered the High School at Milltown, in Chambers county, which at that time was one of the best schools in East Alabama. Here he remained until he completed the course required by this institution.

He was converted at the early age of fifteen, joined the State Line Baptist church, Heard county, Georgia, and was baptized by Rev. James Sperlin. Feeling an earnest desire in his heart to preach the gospel of Christ, he was licensed by his mother church in 1851; and was ordained to the full work of the gospel ministry at the request of Fellowship and Bethel churches, in 1852 or 1853, the presbytery being composed of Revs. Euell Mathis, B. J. Goss, and James Sperlin. The ordination occurred at Fellowship, Randolph county, Alabama.

No man in all the South has been more actively engaged in the

ministry. He preached almost every Sunday during the time he was taking his course of study in the Milltown High School. Being thus actively engaged, he has served as pastor the following churches: Fellowship, Roanoke, Dadeville, Alexander City, Ashland, Lineville, Phenix City, Seale, Hurtsboro, Midway, Luvern, Brundidge, Louisville, and Clio. He also served the following country churches: Fredonia and Rock Springs in Chambers county, and County Line in Tallapoosa county, Alabama. In the early days of his ministry he was pastor of several churches in Georgia.

These churches, almost without exception, grew and prospered under his earnest, faithful preaching, and most efficient pastoral work. Among them to-day are to be found some of the strongest and most influential churches in Alabama. Possessing in a marked degree that keen insight to human nature, he was a natural leader of men, doing his work so gently and prudently that he could induce his brethren to undertake and do things without their knowing he was really leading them. Many hard tasks and noble enterprises were brought to a successful consummation by this kind of tactful effort.

He possessed the evangelistic spirit and evangelistic gift in large measure. Consequently, large ingatherings were the results of his meetings. During his ministry, he has baptized four thousand seven hundred and seventy-seven persons, and hundreds of others were brought into the kingdom in connection with his work in assisting in meetings outside of his own churches. As one of the results of his evangelistic gifts, he was unusually successful in building up the waste places; especially broken down and run down churches. In fact, he took great delight in doing work of this kind. A number of churches in Alabama to-day owe their existence to his faithful labors along this line, and some of them are among our very best churches.

In 1861, when the war clouds gathered over our Southland, he offered his services to his country, and enlisted in Company F, 14th Alabama Volunteers. Soon after entering the service, he was elected lieutenant of his company, and was a gallant defender of his country until the close of the war. During the time

of his service as a Confederate soldier, he was in the following historic engagements: Battle of Seven Pines, seven days' fight near Richmond, Second Manassas, Fredericksburg, Spottsylvania, The Wilderness, and the last engagements around Richmond and Petersburg, and surrendered with General Lee at Appomattox in April, 1865. At the seven days' fight near Richmond he was wounded, and came home on forty-days' furlough. The strenuous duties of camp life did not quench the zeal of this faithful servant of God. He preached whenever opportunity presented itself. During the four years he was in the Confederate service, he baptized more than one thousand soldiers. When General Lee was about to evacuate Petersburg, and General Grant's forces opened fire on the Confederates, Lieutenant Cumbee, as he was familiarly called, was baptizing some soldiers in Highland Pond. The bullets began to fall all around him in the water; but this did not deter him. He continued right on with the sacred service in which he was engaged until he had completed it, and went right out of the water into the battle that was raging fiercely. Many a poor soldier was brought to a saving knowledge of Jesus Christ through his instrumentality, and was thus prepared to meet his Lord as he went into his presence from the field of battle. His zeal and gifts were such that it attracted the attention of his superior officers, and as a result he was tendered the position of chaplain of his regiment, which he refused, feeling that his place of usefulness was among the men of his own company. At the close of hostilities, he walked four hundred miles to get home, where he took charge of the churches he resigned when he enlisted in the Confederate service.

The subject of this sketch was highly appreciated by his brethren, who delighted to honor him. He has served as moderator of the following associations: East Liberty, Cary, Salem-Troy, Russell County (formerly the Harris), and the Central. For a number of years he was the President of the Alabama Preachers' Conference, which always met in connection with the Baptist State Convention. As a presiding officer he was firm, but kind and tactful, and his rulings were always accepted as just and impartial, for he enjoyed the full confidence and affection of his brethren.

When Mr. Cumbee entered upon the work of the ministry more than sixty years ago, preachers received very scanty remuneration for their labors, especially in the rural sections. Hence, it was absolutely necessary that the preacher should look elsewhere than to his churches for a support. For this reason he taught school for five years in the beginning of his ministry; at the same time reading law. But feeling that teaching was more in harmony with his life work, he abandoned the law. As a teacher he acquitted himself with credit, having the confidence and respect of both patrons and pupils.

In 1880, when he was a citizen of Tallapoosa county, Alabama, at the earnest solicitation of leading members of his churches, and other influential citizens, he was induced to enter the race for Probate Judge of his county. After a clean and high-toned canvass, he was elected by a handsome majority, and served his county six years. He ran for the same office again in 1892, with the same result as before and served another term of six years. During this time he continued to preach, not losing a single service unless hindered by sickness, or some other providential occurrence. But he devoted himself to the weaker churches in the country, the work being largely missionary in character. This kind of work was greatly needed in his section, and the Lord honored and blessed his labors. He did what very few preachers have ever done: he held political office for twelve years, and retired to private life with a clean record, having no cloud or stain upon his reputation, maintaining his high standard for honesty, integrity, and fair dealing with his fellowman. He was a just and upright judge, administering the affairs of his office in the interest of all the people.

After leaving the office of Probate Judge, he threw himself into his work with renewed vigor and zeal, devoting his whole time and thought to his churches. During this period he did some of the very best work of his life. Thus he continued actively in the pastorate, until he reached his four score years, and only retired when forced to do so by the infirmities of age. To-day he is cheerful and happy, with a strong and abiding faith, still glorying in the cross, and patiently waiting for the call of his Master. No

better illustration of how to grow old gracefully is to be found anywhere than in this aged servant of God. He is a joy and an inspiration to his pastor, and all others who come in touch with him.

He has two children living: Mrs. Harry Gillam, of Gadsden, Alabama, by the first marriage; and Mrs. T. S. Herren, of Birmingham, Alabama, by the second marriage. His last marriage was to Miss Frances Bonner, of Fredonia, Alabama, who for the past twenty-four years has shared his burdens, participated in his struggles, and rejoiced in his victories. Her devotion to him is most beautiful.

WILLIAM LOOMIS CUTTS.



Dr. William Loomis Cutts is a fine type of the all-round preacher and pastor. His life has been one of constant growth in winsomeness, strength, and usefulness, and he is still realizing his ideal of a growing man.

Dr. Cutts was the son of William Johnson Cutts and Nancy Brazil Cutts. He was born February 19, 1866, in Stewart county. He was the oldest of twelve children. His early life was spent on the farm in Webster county. Hard labor on rented land was the daily

routine for most of the years of his youth.

He learned to read and write in the "three months" schools of the day. He was converted at the age of 18 and married when he was 20. Dr. Cutts has often referred to his wife, who was Miss Susie Clark, of Sumter county, as his "helpmeet indeed." Especially during his struggle for an education, her loyal devotion through self-sacrifice helped to "meet the table" for the six years of their educational endeavor. The Friendship Association, of which he was a beneficiary, during the early part of his college

life, as we have heard him say, "Furnished the greenback, Susie the grit, and the Lord the grace; so I just had to go on in the exercise of what little gumption I had to whatever good was possible." She is still his right-arm of strength, having mothered a large family, consisting of six sons living, one dead, and one daughter. Two sons are ordained Baptist pastors, others are in prospect for the ministry and the only daughter has given herself for mission work on the foreign field.

At the age of twenty-two, he entered the public schools of Dawson and prepared for Mercer University. He was ordained by the church at Parrott, Terrell county, in 1889, by a presbytery consisting of G. W. Weekly, B. W. Davis, M. B. L. Binion, and W. W. Mabry. He graduated at the age of twenty-eight and received the degree of Bachelor of Science. In 1910 his alma mater conferred upon him the degree of Doctor of Divinity.

While in the High School at Dawson, the young preacher served Mount Pisgah church, in Stewart county, as his first pastorate. During his college course he was pastor at Rehoboth, Sumter county; Bethel, Sumpter county, Elam, Macon county. After his graduation, in 1894, he made his home for four years in Oglethorpe, serving Oglethorpe, Leesburg, Byron, and Andersonville churches. In 1898 he moved to Marshallville and served that church for four years for one-half of his time, giving the other half to Leesburg and Byron.

Soon his activity in the general development of the work of the Rehoboth Association attracted attention and he was asked to take general charge as associational missionary, first for a part and then for all of his time. At the close of his pastorate at Marshallville he resided there for two years while doing this important constructive work in State Missions as associational missionary. He proved an ideal man for this kind of work. He was trusted by the denominational leaders of the organized work and was popular even among its opponents. He had the foresight to plan for future growth as well as the tact, poise, and energy to put his plans on foot. Much of the present vigor of the work of the Rehoboth Association is due to his efficient service.

In 1904 he was offered an important field in the growing towns of Vienna and Pinehurst and moved to Vienna to accept this work. In two years the church at Vienna had developed to the point of taking all his time. After serving this church for two years, he moved to Canton where he is now well into his eighth year of successful service. Other important fields have sought him as a pastor, but his whole inclination has always been to stay and build up rather than to move for immediate advantage.

The denomination has made use of this valuable man in various capacities. He has served as a trustee of Bessie Tift College since the Convention took charge of it. He has been a worthy member of the Education and Mission Boards. He has been blessed with many successful revivals which he has held with his fellow-pastors, but he is distinctly a pastor.

W. L. Cutts is a preacher of charm and power. He preaches the great doctrines with marked depth but with a clearness which informs the simplest hearers and a warmth which delights and moves all classes. Of fine common sense and rare judgment of men and measures he makes but few mistakes. He has clear ideas of the needs of his pastorate, his community, and his denomination, and can organize forces to bring to pass what is necessary. He is quiet in manners, but tireless in industry and of uncomparable faith of what God can do through him. In the humblest spirit he sits among his brethren in counsel, but they follow his suggestions with a feeling that they tread the road of safety and progress.

He is popular with all classes. The various interests of his church and denomination are equally dear to him. He is a successful winner of souls, a good shepherd of the sheep, and a man among men. He wears well in all the relations of life and in the strength of a still growing manhood he gives promise of still larger usefulness.

WILLIAM LEE CUTTS.



The subject of this sketch, though yet in early life, has already made for himself an enviable record as a popular and successful gospel minister. He comes of good preaching stock, since his father, Dr. W. L. Cutts, is one of the prominent preachers of Georgia, and different members of the family are engaged in preaching or in educational work, or in both. He is recognized as one of the best and brightest ornaments of the younger Baptist ministry in the State of Georgia.

William Lee Cutts was born in Webster county, in South Georgia, July 21st, 1887, son of Rev. William Loomis Cutts, and Mrs. Susie Clarke Cutts. He was the eldest of a family of eight children. At twelve years of age he was converted under the preaching of Dr. J. J. Bennett and baptized by his father into the fellowship of Marshallville Baptist church. He attended the public schools of Marshallville and before leaving home to complete his education in schools of higher grade, he spent a year at work in the mercantile business.

He enrolled as a student in the famous Locust Grove Institute, at Locust Grove, Georgia, where he remained for two years and a half, completing his course there in 1906. Following this, he spent a year as deputy clerk in the Superior Court of Dooly county at Vienna, Georgia.

He entered Mercer University, Macon, Georgia, during the presidency of Dr. S. Y. Jameson, graduating with the degree of A.B., in 1910.

On his twenty-first birthday, and during his career as a college student, he yielded to certain solemn impressions which had been made upon his heart, and determined to dedicate his life to the

work of the ministry. He lost no time in beginning active service, and while yet a student at Mercer was superintendent of Hazel Street Mission in Macon. His first preaching was done in the Summer of 1909 when he assisted Rev. E. M. Dyer in meetings at Noonday, Woodstock, and Chelsea churches.

During the Summer of 1910, following his graduation, he did evangelistic work under the direction of the Mission Board of the Georgia Baptist Convention. In the Fall he was called to the pastorate of Macedonia church in Cherokee county, Georgia, and also of the church at Smyrna, Georgia. He served these churches for two years, and his work here was richly blessed.

He was ordained in April, 1911, the ordaining presbytery consisting of his father, Rev. W. L. Cutts, D.D., Rev. J. J. Bennett, D.D., Rev. W. W. Mabry, and Rev. J. J. Keter.

In the Fall of 1912 he entered the Southern Baptist Theological Seminary at Louisville, Kentucky, where he spent one year. While a student at the Seminary, he preached to country churches in reach of Louisville.

In 1913, under the direction of Dr. J. J. Bennett, corresponding secretary and treasurer of the Mission Board of the Georgia Baptist Convention, he was placed in charge of the mission in Atlanta which later developed into the Inman Park Baptist church. He is still pastor of this church, 1916, where he is the recipient of a degree of loving appreciation from his membership such as comparatively few pastors are privileged to enjoy. From a mission with a mere handful of members, this organization has grown in three years into a strong church, with a membership of 309. This signal growth has been due to diligent pastoral oversight, strong and faithful preaching, and aggressive evangelistic effort.

Mr. Cutts was married on December 23d, 1914, to Miss Inez Ball, of LaFayette, Georgia. Miss Ball had been a student in the Training School at Louisville, Kentucky, and the training which she received there has been of great service to her in seconding the ministerial labors of her husband.

Mr. Cutts is gifted with a buoyant, sunny nature, which has won him friends wherever he has gone, and he has held them by

the exhibition of his substantial qualities as a man and as a Christian minister. He is a tireless and enthusiastic worker, and has always confronted the difficulties of his work with an indomitable determination which has always conquered in the end. He has been remarkably successful in evangelistic work, and has been much in demand for service of this kind.

As he is yet on the sunny side of thirty, with a strong body, a bright and well disciplined mind, a winning personality and a consecrated purpose, his friends may well expect a career for him that shall be rich in honors for himself and fruitful in service for the advancement of the kingdom.

CHARLES WILLIAM DANIEL.



The Carolinas and Georgia have furnished the States West of the Mississippi river with many of their best and most substantial citizens. Long before the beginning of the war between the States, the drift of population was Westward. There were not so many railroads in those days as now, and the journey was often made in covered wagons, over boggy roads, and required weeks of fatiguing travel. The lands of the West were cheap and rich, and they offered exceptionally fine opportunities to young men to amass large fortunes. It was for these reasons Mr. Dudley Daniel left his old home in North Carolina and settled in Arkansas.


With this drift of population toward the West, Mr. Reuben Clayton, who was born in Maryland, moved to Greenville, South Carolina, where he married Miss Elizabeth Blasingame. Subsequently, Mr. and Mrs. Clayton moved to Atlanta, Georgia, where Miss Effie Clayton was born. Later, Mr. Clayton moved to Mis-

souri, and from there to Arkansas, where he became a neighbor of Mr. Dudley Daniel. In the course of time Mr. William Dudley Daniel, son of Dudley Daniel, married Miss Effie Clayton, and as a result of that union Charles William Daniel was born at Monticello, Arkansas, May 6, 1874.

Mr. Daniel was reared in Monticello, Arkansas, where he received his grammar and high school education. At the early age of sixteen he entered Union University, Jackson, Tennessee, from which he graduated with the M.A. degree in 1894. The fact that he was prepared for college at the age of sixteen and graduated with the M. A. degree at the age of twenty shows that he had exceptionally good opportunities and that he was an apt student. Both in the high school and in the college he made a good record in his classes. In the Fall of 1894 he entered the Southern Baptist Theological Seminary, at Louisville, Kentucky, where he took a two years' course. In the Seminary, as in the high school and college, he stood well in his classes, and enjoyed the respect of the faculty and his fellow students.

Mr. Daniel was converted and joined the church at Monticello, Arkansas, in November, 1885, before he was twelve years old the following May. Entering upon the Christian life before he had reached his teens, saved him from the bad habits of a reckless youth, which has been greatly to his advantage. The development of his Christian character was remarkable in many respects. In March, 1893, in his nineteenth year, he was ordained to the full work of the gospel ministry by the First Baptist church, of Jackson, Tennessee. The presbytery was composed of Revs. R. J. Willingham, H. W. Tribble, A. J. Barton, R. P. Mahon, and George H. Crutcher.

From the very first Dr. Daniel has been accustomed to large responsibilities in the pastorate. In 1896, at the age of twenty-two, he became pastor of the First Baptist church, of Texarkana, Texas, where he did a good work for two years. The pastorate of this growing church was resigned to accept a call to the First Baptist church, of Pine Bluff, Arkansas. During the five years he was pastor of that church, he grew in influence and power as a preach-





er, and the church increased in numbers and in spirituality and erected its present house of worship. The reputation he made for himself as a preacher and pastor extended beyond the limits of his own field and native State. The young Arkansas preacher had attracted the attention of the First Baptist church, of Covington, Kentucky, which was without a pastor, and it extended a hearty call to Dr. Daniel in 1902. In Covington, as in Texarkana and Pine Bluff, he captured the hearts of his people and enjoyed their co-operation in the aggressive work which he did for three years. A larger and more important field of usefulness was opened to him in a call by the First Baptist church, of Fort Worth, Texas, which was extended and accepted in 1905. This church was strong in numbers and wealth; its house of worship was well located and commodious; the city was growing by leaps and bounds, and the opportunities the church afforded challenged the best that was in him. From the first growing congregations attended upon his ministry, and much aggressive work was undertaken and accomplished.

In 1909, Dr. W. W. Landrum, who had so long been pastor of the First Baptist church, of Atlanta, Georgia, accepted a call to the Broadway Baptist church, of Louisville, Kentucky. Thus the pulpit that had been made famous by the eloquent J. B. Hawthorne and his worthy successor was vacant. The eyes of the deacons and leading members of that historic church scanned the country from the lakes to the Gulf, and from the Hudson to the Rio Grande, for a preacher and pastor who would be worthy of his predecessors. At length, they saw in the pastor of the First Baptist church, Fort Worth, Texas, the preacher and pastor they needed, and they extended a call to Dr. Daniel, which he accepted, and took charge of the church, July 1, 1909. Not only those deacons and leading members, but the whole church, the city, and the State, felt that his union with the church as its pastor was of the Lord. The year 1916 has been the best of the nearly eight years he has been its pastor.


As a man, Dr. Daniel is every whit a gentleman. Though a preacher, he is also a citizen, and as such he stands for civic right-

eousness. On all questions there is no guessing as to how he stands. In no case is he found on both sides of any issue that is raised. With dignified fearlessness he defends his position, and under no consideration will he yield unless he is honestly convinced that he is wrong. In that case, he yields gracefully. For corruptness in politics, crookedness in business, and hypocrisy in religion, he has a supreme contempt, and is not afraid to express it. The gentleman of high ideals finds in him a congenial companion and the unfortunate a sympathizing friend.

As a preacher, Dr. Daniel is sound in doctrine, sane in method, and safe in leadership. With him, all other books, however good, are secondary to the Bible, and he believes and preaches the Bible as a whole, and not merely in spots. It is a rule with him to evolve his sermons from texts, rather than to tack texts to his sermons. In exegesis he is clear, in outline simple, systematic and logical. In argument, he is fair, and his conclusions are convincing. With him preaching is not a declamation, but a simple presentation of the truth. There is no effort to be sophomoric or eloquent, but his eloquence is the sounding of the chords of his heart, which are in tune with the gospel. Spirituality is his aim for the Christian, and salvation for the lost. Christians are edified, and sinners are convicted and converted under his preaching.

As a pastor, his interest in his flock is first for their spiritual welfare. Growth in grace is his chief concern for the members of his church. The social betterment of his people is one of the aims of his service, and he rejoices in their material prosperity. The tempted and tried have his sympathy and help, but the wilfully wicked and the hypocrite receive his sharp rebuke. The sorrowing find in him a ready and willing comforter. In the organizations of his church he puts responsibility upon his members, and never interferes by doing another's task. In every case, he freely encourages his people in their work, but in no case will he take it over and do it for them. In the management of the church he is a bishop, and as such he oversees while it does the work.

As a denominational leader, Dr. Daniel is a statesman. Kingdom movements challenge his deepest thinking and his best efforts.





From the local church outward to the uttermost part of the earth, in co-operation with other churches, is his ideal. Constructive work for the good of the denomination commands his best efforts, and there is nothing in denominational endeavor that he loves so well as success. Every enterprise fostered by his denomination has his support, in proportion to its importance. The Christian spirit is a world spirit, and he manifests that spirit in his relation to men and measures. With that spirit he has good judgment and due regard for the sense of propriety in everything.

Dr. Daniel has been honored by his denomination in every State where he has lived and labored. Ouachita College, Arkadelphia, Arkansas, of which he was a trustee, conferred upon him the degree of D.D. in 1901. He served as a member of the Mission Boards of Arkansas, Kentucky, and Texas while he lived and labored in those States. Upon coming to Georgia he was made a member of the Mission Board and of the trustees of Bessie Tift College, also a member of the Home Mission Board. In 1915, the Mission Board of the Georgia Baptist Convention elected him as its secretary, but feeling that his work was not done as pastor of the First Baptist church, Atlanta, he declined. In all these positions of honor and trust he has rendered valuable service, and in every case he has proven himself worthy of the confidence which has been imposed in him.

Nearly all of Dr. Daniel's life has been devoted to the service of others. The greatest single thing he ever did for himself was when he won the heart and hand of Miss Alice Calhoun, of Nashville, Tennessee, to whom he was united in marriage on February 11, 1897. Four children have blessed this union, three daughters—Tyler, Effie, and Alice—and one son, Charles William, Jr. The father and mother have tasted that sorrow which few parents escape, in the transition of little Alice and Charles from this to the better land. These experiences have qualified them to really sympathize with other sorrowing parents, and give them assurance that they have at least two treasures in heaven.

AUGUSTUS CLEVELAND DAVIDSON.



Just a brown-eyed baby boy born into a family of many brothers and sisters out in Franklin county, Missouri. Just a farmer boy like many another. His father's name was Samuel M. Davidson and his mother's America Billups, God-fearing people, both of them. When this little new life came to them on a cold winter's day, December 3, 1846, did they say, as did Hannah of old, "as long as he liveth he shall be lent to the Lord?" The years passed swiftly on, and there came a day, in August, 1865, when the

Lord spoke to the young man's soul and he opened his heart's door wide that he might come in. A high and holy ambition now stirred within him to serve the Lord who had redeemed him. This ambition became the master-passion of his life, so he ofttimes gives expression to it in the words of the hymn:

"E'er since by faith I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

Coming to Kentucky he entered Georgetown College from which he graduated with the A.B. degree, June 1, 1871, receiving his A.M. in 1874. He was a classmate of Rev. J. M. Frost, D.D., and the friendship began then has ripened with the passing years.

On November 17, 1874, he was united in marriage with Miss Elizabeth Stevenson Keene, of Georgetown, Kentucky. Together they are still traveling their peaceful way, one in heart and purpose. One daughter and three sons came to bless their lives, but their firstborn son, while still a little one, was called to the heavenly home. How greatly God has used this sorrow to bless and help hundreds of other weeping fathers and mothers, because

through it they learned how to "comfort those who are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Dr. Davidson was ordained at Eminence, Kentucky, in July, 1871. His pastorates were: Eminence, Kentucky, 1871-1876; Bloomington, Indiana, 1876-1879; Aurora, Indiana, 1879-1884; Marion, Alabama, 1884-1887; Covington, Kentucky, 1887-1893; Southside, Birmingham, Alabama, 1898-1905; Murfreesboro, Tennessee, 1906-1908; First church, Covington, Kentucky, 1908-1912. Since 1912 he has been at Livingston, Alabama. From 1893 to 1898 he was president of Georgetown College. How proud he has been through the years of those college boys and girls who have done well, and how he has suffered over those who have failed of their best. When the great book of remembrance is opened, then they will know how much of place and position came to them because of this great, good man, who has ever stood in the difficult places on the mountain side, reaching out his strong, steady, loving hand to help the younger people pass up and on to higher peaks.

Grateful acknowledgment of what Dr. Davidson has been to him is thus expressed by Dr. T. B. Ray, of the Foreign Mission Board, who was one of those college boys:

"When Dr. Davidson came to Georgetown, I had been in college for some time. My relations with Dr. Dudley, his predecessor, had been so delightful that I felt a bit of anxiety about what the coming of the new president would mean. In the first interview I had with Dr. Davidson, he captured me completely and has held me with increasing firmness to this day. He soon became my ideal of a Christian gentleman. I saw in him a thoroughgoing man, delightfully gentle and a devout Christian. I tried to follow his footsteps in the way of Jesus Christ. So completely did he overmaster me that I caught myself occasionally even imitating some of his expressions and mannerisms.

"He was gracious enough to receive me not only into his office but into his home. The sweetness and joyousness of his home dwell with me in unfailing memory. It played a decisive part in my college life. In speaking of that home, I recall that Dr. David-

son was not the only potent influence in it. I can never cease to be thankful for the tender interest Mrs. Davidson always took in all of our affairs. God bless her, I say, for her big mother's heart.

"By his wise counsel, his gentleness, his unswerving belief in me, he inspired me not only to strive hard for good educational and spiritual attainments while in college, but also to labor for the best things through the future years. In numberless ways Dr. Davidson has made me feel that he believes in me. This is an asset on which I have often drawn to my great help and comfort."

As member of the Board of Trustees of Georgetown College for many years, as president of the Howard College Board, as a member of the Hymn Book Committee of the Baptist Sunday School Board, as at one time associate on the Alabama Baptist staff, he has rendered invaluable service to the denomination he loves so loyally.

In 1886 the title of D.D. was conferred upon him by Howard College, and LL.D. in 1904. He was pastor at Marion during the days that Howard College was located there. What that young pastor meant in the lives of those earnest hearted young people it would be hard to measure. Dr. L. O. Dawson thus speaks of the power of his personality: "He is one of our greatest, and is all the greater for his shrinking modesty. You know he was my college pastor. To me he was a man sent from God to touch my life at its most important period. In everything he was my ideal. As a pastor and as a man, I have never seen any greater than he. He loved the boys with a genuine shepherd's heart, and in return they lavished on him their extravagant affection and youthful enthusiasms. In all these years his influence has been felt in my life, and whatever good I have done, his hand was in it all. He can never die as long as one of those boys lives.

"He was so gentle and tender that one might think him a weakling, but, on the contrary, he is a man of tremendous strength and of the strongest kind of feeling. To me he is a modern Apostle John, tender as a woman, yet a veritable Boanerges when aroused. He has a wonderful magnetism which is the result of a tender heart that tied all the boys at Howard and girls at Judson to him.



None of them can ever forget him, or can ever escape the blessed influence of his life. He had a way of individualizing the different ones in the great throng of students. How he did it, I cannot tell, but each of us felt that he was a personal friend, and he was."

A lover of music, the gospel sang itself into his soul. As the seashell held to one's ear sings of the great ocean, so does he hold to our ears the little verse Joshua 1:5, and we hear it sing with him of God's saving grace, preserving care, shaping hands, matchless might, guiding eye, changeless love, gathering arms. And Philippians 4:22 to him is like a little bird caged in the din and heat of a loathsome street, yet pouring forth its soul to tell the world how men and women may live Christly in the most appalling surroundings.

Strength, beauty, tenderness, and marvelous spiritual insight mark his sermons. Who that ever heard him will forget how close he brought us all to the Savior in his "Little Look into the Heart of our Loving Lord"?

But it is as pastor, shepherd, that he comes nearest to the likeness of his Lord. All who know him can hear him say "Sweet Lamb" as he lays his tender hand on the sunny tresses of a cherished little child, or, with added tenderness, on the tousled, tangled hair of some wee neglected little one. When he walked through the alley ways and along the river front of Covington, it was no unusual thing to see these love-hungry children of the very poor flocking about him, holding his coat in their hands, or running before him that they might look up into the kindly face that smiled back at them. Like his Lord, he took them in his arms and blessed them.

Of Jesus it was said, "He went about doing good," and no better thing can be said of any disciple of the Lord. And no one but that loving Lord knows the number of those who have been cheered and heartened, comforted and saved through the ministry of this humble servant of his, for his has ever been a ministry to the individual. There are some words in Holy Writ that describe his life, though he would be far from claiming them for himself—"Serving the Lord with all lowliness of mind, and with tears and

with trials how I shrank not from declaring unto you anything that was profitable, and from house to house testifying both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ."

"The work is much, but the life is more than all." A business man, a man of affairs, has put it thus: "He is such a great, good man, a man of God, a man with such remarkable personality, that all who meet him are deeply impressed by his kindly manner and optimistic view of life, always looking on the bright side and always seeing some good in everything and everybody. After talking to him on the street, I always left feeling greatly encouraged and more determined to go about my business. A very prominent business man of our city remarked that such a man as Dr. Davidson was worth \$5,000 a year to the city of Covington to have him walking the streets."

And the secret of it all is Jesus, just Jesus, coming into a life with saving power, with strengthening grace, with purifying love, and a soul sensitive, responsive, loyal, surrendered wholly to him. It was the glimpse of such a life that led Matthew Arnold to write:

"'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green
And the pale weaver through the window seen,
In Spitalfield, looked thrice dispirited.
I met a preacher there I knew, and said
'Ill and o'erworked, how fare you in this scene?'
'Bravely,' said he, 'for I of late have been
Much cheered with thoughts of Christ, the living bread.'
O human soul, as long as thou canst so
Set up a mark of everlasting light
Above the howling senses ebb and flow
To cheer thee and to right thee if thou roam
Not with lost toil thou laborest through the night.
Thou mak'st the heaven thou hop'st indeed thy home."

CHARLES ALFRED DAVIS.



A name held in the highest esteem in business and church circles in Georgia is that of Mr. Charles A. Davis, of Atlanta, who is a deacon and active worker in the First Baptist church, and a member of the Home Mission Board of the Southern Baptist Convention. Mr. Davis enjoys a wide acquaintance, and the example of his successful business career, his devotion to his church and its work, and his liberality and progressive enthusiasm as a citizen of a great and growing community are an inspiration to all, with whom he comes in contact. He is an exemplary type of the cultured Christian gentleman, combining in beautiful blending the traits of business acumen and warm-hearted liberality.

Charles Alfred Davis, the subject of this sketch, was born in Greensboro, Georgia, March 14, 1850. His parents were Chas. A. Davis, Sr., and Amanda Bailey Swift Davis, daughter of Thomas Swift, of Morgan county, whose wife was Lucy Tolbert, daughter of William and Mary Bailey Tolbert, an old noted Georgia family. Mr. Chas. A. Davis, Sr., was one of the most prominent citizens and merchants of middle Georgia, and a liberal contributor to the denominational interests of the Southern Baptist Convention, as well as to local and State-wide civic interests. He spent his life in and about Greensboro, Georgia, his father and mother having moved to Greene county, Georgia, about the year 1810 from Halifax county, North Carolina. In his will, Mr. Chas. A. Davis, senior, left \$20,000.00 to the Foreign Mission Board of the Southern Baptist Convention.

The subject of this short sketch spent his youth and early manhood, up to thirty-five years of age, in his native county and town. He was educated in the elementary branches by private teachers

and in the schools of his town. Too young to enter the Confederate Army, he was at home during that four years' struggle helping to provide for and protect his mother, while his father was in the Confederate service.

When the war was over, his time was divided between attending school, and working hard in his father's mercantile establishment. Later on he was taken in as a partner by his father under the firm name of Chas. A. Davis & Son, which did a large and successful business. The store of this firm was patronized for fifty or sixty miles around Greensboro; it enjoyed the highest credit, seldom used, however, by reason of the fact that the business was well managed, and the sales were largely for cash. Continuing successfully until 1872, this business was then sold out for a period of five years, in order that both partners might take a well-earned rest. During that time the junior member of the firm pursued a course of study at the University of Virginia, graduating with distinction in the higher English branches and modern languages. Later the Greensboro business was resumed under the same firm name, and continued successfully until 1883. In the interim, to wit, in May, 1879, Mr. Davis married Emily Sanders Willet, daughter of Dr. J. E. Willet, professor of Chemistry and Physics at Mercer University. They made their home in Greensboro, and Mr. and Mrs. Davis were both active members of the Greensboro Baptist church, he being superintendent of the Sunday-school for many years, and liberal in the current support of the church, as well as in his contributions to State, Home, and Foreign Missions.

The children now living of Mr. and Mrs. Davis are: Charles Willet Davis, one of the leading hardware men of Atlanta, who is the oldest; Mrs. Laurie Davis Anderson; Mrs. Tochie Davis Moore, wife of Hudson Moore, Esq., a leading attorney of Atlanta, and Mrs. Rosalie Davis Bailey, all of whom at this time are members of the First Baptist church, of Atlanta. There were two other boys, who died as infants.

The mercantile business in Greensboro was again sold out for a period of five years in 1883, and in 1884 Mr. Davis, the subject

of this sketch, moved to Atlanta with his family, and became a member of the firm of Robinson Bros. & Davis, Wholesale Notions and Fancy Wears, in which business he continued until 1888. When the family came to Atlanta, Mr. and Mrs. Davis became members of the First Baptist church, then under the pastorate of Dr. J. B. Hawthorne. Here he was ordained a deacon, besides serving on the important working committees of the church, and teaching a large class in the Sunday-school. About this time Mr. Davis was elected a member of the Home Mission Board by the Southern Baptist Convention, and later he was made a member of the State Mission Board of Georgia, holding both positions for a number of years, eventually, however, having to give up the latter for lack of time to devote to it. Retaining his place on the Home Mission Board, however, he now holds the position of Auditor; is also Chairman of the Committee of Custody and Investment of Trust Funds, and a member of the Committee of Finance and Appropriations. The business and executive ability of Mr. Davis peculiarly fits him for positions of trust of this character.

In 1888, when Mr. Davis sold out his interest in his successful wholesale business in Atlanta, he returned to Greensboro, and again took over the same large general mercantile business there in company with his brother, Mr. Oscar Davis, and his brother-in-law, Mr. Alex S. Seals, under the firm name of Davis Bros. & Seals, his father not wishing, on account of his advanced age, to enter the business again. Immediately upon his removal to Greensboro, Mr. Davis was recognized as a deacon, and served the Greensboro church in that capacity, as well as superintendent of the Sunday-school, remaining in Greensboro until after the death of his father.

In 1897 Mr. Davis returned with his family to Atlanta, and for some months became identified with the Jackson Hill Baptist church, later, however, returning to the First Baptist church under the pastorate of Dr. W. W. Landrum, and remaining to this date members of that church under the present pastorate of Dr. Chas. W. Daniel. It was a pleasure to Mr. Davis to be of substantial help in building the present structure of the Jackson Hill Baptist church during his membership there. At present he is a deacon

in the First Baptist church, of Atlanta, a member of the finance and other important committees, as well as a teacher of a large class of young ladies in the Sunday-school. He was one of the influential members taking part in the selling of the old First Baptist church property on the corner of Forsyth and Walton streets, and moving the church to its present site at 211 Peachtree street, which is perhaps the most central, attractive, and valuable church property in Atlanta. He was a member of the Building Committee, and one of the hardest workers in financing the new building, as well as one of the substantial contributors to the enterprise. He was Treasurer of the building fund, and received and disbursed all the funds, that went into the new lot and building, and his name is prominent on the corner-stone of the new church building. It is estimated that, even with the church building removed, the site on which it stands, would be worth about a quarter of a million dollars.

Mr. Davis and his family are greatly attached to Atlanta, in which city he has made substantial investments, and has located his home on beautiful Peachtree street, some three miles from the city's center. Three of his children reside in Atlanta, and one at Fort Sam Houston, near San Antonio, Texas.

Aside from the personal, open-hearted benevolences of Mr. Davis, we cannot close this sketch without making reference to the princely benevolences and consecrated service of some members of Mr. Davis's family. Miss Fannie A. Davis, an aunt on his father's side, who married Judge Thomas Stocks, of Greene county, a very prominent man, both in church and State in his day, made Mr. Davis executor of her will. It was found to place her whole estate in the hands of the Home Mission Board of the Southern Baptist Convention, half the income to go to the current work of the Board, and the other half toward a relief fund for the old ministers of Georgia. This estate, originally valued at about \$30,000, has increased to the value of about \$40,000, with the income doing an untold amount of good in the channels, to which that noble woman devoted it.

Another paternal aunt, Mrs. T. J. Bowen, was a missionary to

Africa and South America; and still another aunt, Mrs. Cornelia C. Preston, was a missionary to the Indians. Both of these were sent out by the Mission Boards of the Southern Baptist Convention.

Like his parents and kinspeople before him, the subject of this sketch has proven himself always a loyal Baptist, ready to give to and work for the cause, and likewise a good, loyal, and liberal citizen, ready to help in the fostering and forwarding of any worthy civic enterprise. Truly it can be said of such men as Charles A. Davis that the world is made better for their having lived in it.

JOSEPH MARTIN DAWSON.



J. M. Dawson was born in the country and in the country he had his bringing up. This is the first account we have of his life and his first good fortune. The date of this first event is fixed on June 21, 1879—thirty-seven years ago; the place, Ellis county, Texas, in the black land belt and near the prosperous town of Waxahachie.

A second good fortune he had at his birth. He was born to neither poverty nor riches. Poverty often drops its shadow across the first wistful gleams of life while riches veil the sight and the fascination falls unseen. In either case—alas, how often!—life meets its chance and charm, and misses its way. Joe Dawson had neither of these handicaps. The gray streaks of the morning came upon him in the open country with the freedom of its skies.

A third good fortune he had in his parentage—plain people, honest, straightforward, neither low-browed nor high-browed, neither conscious of inferiority or superiority,—just plain people,

making a living and living a life, consciously and purposefully in God's world. From homes like this, busy with work and high aims, with life's sweet simplicities and veracities, come, and must always come, life's high evangels.

He worked on the farm and it was his mother at home who was his first teacher. Later he went to the public schools, worked a while in a printing office in Italy and Abilene, and reported a little for daily newspapers. Enterprising he always was, with an abundance of initiative and a tendency to start something.

Then he went to Baylor University and found himself. He was a good student, earnest and confident; but his work was too crowded. His school career closed with his bachelor's degree, which he received from Baylor University. A longer look might have found a further vision; but it might have lost—who knows?—some relish of seeing for which even added vision would have been a poor exchange. Still in these college years life is not measured by the things it learns, but by the subconscious power that dreams dimly in the dark and feels its way out into light—wakes up, looks out, and fixes with clarity and security its direction and its future. It's the moment that a man comes to himself that counts.

During his college course he had work in the Bible with Dr. John S. Tanner, Dr. R. N. Barrett, and Dr. B. H. Carroll. Here again it was not so much what he learned, but the personalities he touched that mattered. For life was contagious in this climate of interest sweetened by the love of learning. It is hardly possible that this susceptible youth, large and plastic, could have escaped the infections of character from close association with those outstanding personalities, John S. Tanner, B. H. Carroll, and S. P. Brooks.

In 1900, he was ordained to the ministry in the First Baptist church, of Waco. Those taking an active part in the ordination were Dr. B. H. Carroll, Dr. John S. Tanner, Dr. A. W. McGaha, Revs. W. A. McKinney and John G. Kendall.

While in college he was actively engaged as pastor of churches, but this did not prevent his taking an active and leading part in

various student activities. He established and was first editor of the *Lariat*, the college weekly paper; he was editor of the *Round Up*, the college annual; he founded and was editor of the *Southwestern Theological Review*, which was later merged into the *Review and Expositor*, now published at Louisville, Kentucky.

Immediately after graduation, he was elected Assistant Corresponding Secretary of the Baptist Education Commission, of Texas. In 1905 he became pastor of the Baptist church in Lampasas, and in 1906 assisted in the establishment of the Lampasas Baptist Encampment at that place. In the same year he established and became the first editor of the *Western Evangel* at Abilene, and in 1907 he was elected editor of the *Baptist Standard* and continued in that position till the change of management in 1908. He got printer's ink on his hands when a boy and now it was hard to wash it off. As an editor he had a fine sense for good copy, wrote sane and sensible editorials, and put out a good paper; but nature was not to be put off at any halfway house. Joe Dawson was called to preach. He was meant to be a pastor. It was all written too deep in his temperament, too deep in his hungry heart to be side-tracked in an editor's chair or any other chair. He had to face himself. He had to meet the high standard of his own demands—he had to preach.

In 1908 he was married to Miss Willie Turner, of Dallas, and in the same year became pastor of the First Baptist church in Hillsboro, Texas. Here for four years he ministered in a fellowship so beautiful and fruitful that it might be called ideal. In these four years a church debt of \$15,000.00 was paid off and the membership doubled. He was already widely known, having been editor of the *Baptist Standard* and having shown elements of leadership in the denominational life. He now began to attract attention as one of the rising young pastors of the State.

In 1912 he accepted a call to the First Baptist church, of Temple, Texas. Here he built a Sunday-school annex at a cost of \$10,000.00 and made substantial progress in other ways. But just in the midst of his plans and labors, there came a call from the First Baptist church of Waco, Texas. It came with such in-

sistence and with an appeal so strong from church and college and community and friends that there was but one thing to do—to accept it. Here was a pulpit, the first in the State in honorable history and in present opportunity; here he was ordained to the ministry; here he had sat at the feet of the great Carroll who for a quarter of a century made historic his pulpit appeals; here stood his alma mater, Baylor University, rich with recent memories and prophetic of a splendid future. With what high purpose, and with what modesty and strength he assumed the responsibility, January 1, 1915,—all this carries us quite beyond the limits of this sketch. Now for more than a year he has been pastor of this church and with moral earnestness and personal power has filled its pulpit. He is a growing preacher. He stirs the people with new hopes and a new richness in the gospel message. Truths fling their arms out of old texts and take hold on new empires.

What is the secret of his success? First of all, he is a man, earnest, conscientious, determined. He works; he thinks; he reads; he sees; he lives with his eyes open, and he links religion on to life—the whole of it. He has religion; he is honest; you can tie to him; he has staying qualities; he loves culture and keeps open house to truth. He is loyal to his task. He is not afraid. He is gifted with that superb courage which Jesus and the apostles called faith. The people like him. He has the capacity for friendship.

He is a good pastor. He has the shepherd heart, and his feet find the way to the needs of the people. He knows that religion is life on its missions of mercy.

His work is not limited to his church. He is a good denominational man, serving as a member of the Executive Board of the Baptist General Convention of Texas, the Board of Trustees of Baylor College, Southwestern Baptist Theological Seminary, the *Baptist Standard*, and is Chairman of the Central Texas Sanitarium Board.

Besides his work as preacher, and general denominational leader, he holds frequent evangelistic meetings in churches and colleges.

Best of all, his wife, beautiful and popular, a wise and efficient

helper in church and denominational work, is withal a true homemaker; and four children—Alice, Leighton Brooks, Joseph Turner, and Ralph Matthew—bring into the home those humanizing elements that all the world stands in need of.

He is a growing man, pastor of a growing church, in a growing college community, with foregleams of a history not yet written—a promise, a prophecy.

LEMUEL ORAH DAWSON.



Lemuel Orah Dawson, pastor of the First Baptist church of Tuscaloosa, Alabama, is easily one of the strongest preachers in the Baptist denomination. His services to the world cannot be overestimated, and the beauty of it all is he never seems to feel that he is doing anything out of the ordinary or more than his everyday duty. Those who know him best realize that sacrifice is never counted when he feels that there is work to be done for his church, for the community in which he lives, or for an in-

dividual whom he thinks he can serve.

Dr. Dawson is a native of Alabama, born April 24th, 1865. He was reared on a farm in Chambers county and is a man in the prime of full manhood. His father was Andrew Jackson Dawson and his mother, Marie Antoinette Bailey. He entered the ministry at eighteen years of age and thus consecrated the great part of his life to God's work. He is an A. B. graduate of Howard College, taking his degree in 1886, standing near the head of his class and holding the rank of Senior Captain, under the presidency of that sterling educator, Colonel J. T. Murfee. He is a full graduate of the class of 1889, and a post graduate in 1890, of

the Southern Baptist Theological Seminary at Louisville, Kentucky, and has traveled and studied in Europe and elsewhere since leaving Louisville. He is, therefore, a man of broad education and is a great intellectual force as well as a spiritual leader.

He was pastor of a country church, Mt. Vernon, Woodford county, Kentucky, for four years, two of which were during his stay at the Seminary. His present charge, Tuscaloosa, Alabama, is his second pastorate. He saw Tuscaloosa first the day he came to assume his duties as pastor and was little more than a boy at the time. The Tuscaloosa church at that time had 290 members. Under his care it has had three independent churches formed out of its membership and has now 1,150 members, with five preaching stations in this (1916), the twenty-fourth year of his pastorate. During these years he has taken a mighty grip on the lives of Tuscaloosa people and, through the students who have thronged his church, has come in close touch with all Alabama. There is hardly a hamlet in the State where he is not known and loved.

He has served as president, trustee, and president of the Board of Trustees of Central College, without any compensation whatever, and all who know anything of the college's history realize his great worth to that institution for the education of young women. He was a trustee of Howard College for years, and is now a member of the board of the great Seminary in Louisville, Kentucky. He has been a member of various committees and boards of the Tuscaloosa County Association (whose sessions he never misses), of the Alabama State Convention and of the Southern Baptist Convention. Always interested in education, he has been a friend of the University of Alabama and its faculty and student body throughout his pastorate in Tuscaloosa.

He was one of the founders, and for ten years president, of the Baptist Young People's Union of the South. He has a particularly sympathetic feeling for young people and great power over them, and is at home among them as they are with him. He is a public-spirited man to a remarkable degree and is a member of the Tuscaloosa Board of Trade and of various committees for the betterment of the city. He is a keen student of public affairs, and

few men are better posted on the progress of the world, or the affairs of nations than he. Deeply interested in politics and loving the political game, he never plays it. He knows politicians and is interested in what they do, but never is a partisan himself. He ministers to a large church in whose membership are many shades of political feeling, but no matter how sharp the clash of partisans, all sides feel that they have a particular friend in him.

His services for the cause of temperance in Alabama and in Tuscaloosa can never be written and many a time he has worked hard for the cause against great odds when the helpers were few—worked and won.

He has always been ready to help sister churches and has done evangelistic work and rendered other valuable services to churches and institutions all over the country. He has to refuse every year numbers of invitations for special addresses, commencement sermons, and evangelistic meetings. He has been offered the presidency of several colleges and the secretaryship of several boards of education and missions and the pastorates of more than a score of the leading churches in this country with salaries ranging from fifty to four hundred per cent. greater than he was receiving in Tuscaloosa.

Naturally, Dr. Dawson is proud and ambitious, but he crucified it all when he entered the ministry. Neither prominence of position nor size of salary has made any appeal to him. "I would rather make my place known than have my place make me known" is the measure of his ambition, if he has anything of the sort left in him at all.

As a student, Dr. Dawson keeps up with the trend of modern thought, but does not preach it. He believes the root of all evil to be the fatal disposition of the human soul to take its own way when its will crosses God's,—that all human woes follow this self-centered principle and that the only possible cure for it is the cross of Christ. All his preaching centers around this one theme, and for twenty-four years great crowds of Alabama's most cultured people have waited on his ministry to hear him tell the wonderful story of "Jesus and his Love," and with them have come the poor and

ignorant who hear him with unspeakable joy. It has long been a saying that no person ever goes into the First Baptist church of Tuscaloosa, without finding out something about the way to God. His congregations have for years been the largest in Tuscaloosa and among the largest in Alabama. He has amazing directness of appeal that often gives his sermons a startling individual application, while salvation through Christ appears as something concrete, dependable, and within the reach of every penitent sinner.

His heart is one that overflows with love for mankind and he is therefore an ideal pastor. He knows how to go into the homes of the rich and associate with the great of the earth, and is equally at ease with the lowly and down-trodden. He loves his people and is a real shepherd to the flock. His devotion to them and their interests makes him more than preacher and spiritual adviser. He is their friend, to whom they go for counsel and advice about everything that touches their lives, whether it be in realms spiritual or secular.

His services to the church in Tuscaloosa can never be told this side of heaven. It has grown wonderfully in a material way and in spiritual strength under his loving shepherding and his long service has endeared him more and more to his people. Indeed, he might be said to be Tuscaloosa's pastor, for he is called upon to serve many people of all beliefs, and is ready to do anything for any person who needs him at any time. He takes pride in the title of "assistant pastor" given him by the Negro Baptist church in his city, and has been called "Tuscaloosa's greatest asset."

It is a delightful thing to know the man. Personally, he is a ray of sunshine when days are dark for his people. Always optimistic, he is affable and agreeable in manner, has a broad sense of humor, a ready wit and a wonderful fund of general information. He believes things can be accomplished and goes at any sort of undertaking without regard to its difficulties and brings things to pass. He has done this so often that his congregation no longer doubts when he announces a great project. They know that his judgment can be relied upon and they follow where he leads with great willingness and always with pleasure.

He is a power in the pulpit and in the walks of everyday life, and as the days go by the bonds of affection and esteem grow stronger between this lovable and loving man of God and the people, Baptist and otherwise, whom he serves so devotedly and unselfishly.

No sketch of this busy life would be complete without mention of Miss Margaret Samuel Lewis whom he married on October 30th, 1890, at Marion, Alabama. Learning her letters in Judson College, never attending any other school, and graduating there with its full degree, she represents the best of an institution which itself represents what is best in Southern civilization and culture. These two, who are one, have devoted their common life and lot to the Master in self-forgetful service, and the world is better and happier because they live and work.

CHARLES GAULDEN DILWORTH.



Rev. Charles Gaulden Dilworth was born in Monticello, Jefferson county, Florida, September 25, 1865. He is a descendant on his father's side of Captain John Dilworth, of King George's navy of the Revolutionary period. On his mother's side he is a descendant of Rev. Jonathan Gaulden, of Okapilco, Georgia. The members of his father's family were largely Episcopalian, with no preachers among them. On his mother's side there is a succession of preachers. His grandfather was Rev. Jonathan Gaulden, his uncle, Rev. Charles Scriven Gaulden, and his first cousin, Rev. W. T. Gaulden. The Gaulden family is one of the most distinguished in Georgia. The maternal line of Mr. Dilworth's family has been unbrokenly Baptist.

There is a gap in the early life of Mr. Dilworth, on account of which he has often felt that the blessings of a religious heredity were somewhat diminished, and by which he has been deprived of certain advantages so valuable in early life. At the tender age of four years his father passed away, and a year later he lost his beloved mother. But God fulfilled one of his promises to be the father to the fatherless in his case.

In his early life, strange to say, no one called his attention to the matter of personal religion, though he was deeply sensitive of religious impressions. In the midst of his waywardness and moral delinquency God showed his mercy to the youth just coming into manhood. On a Sunday afternoon he was the recipient of a tract sent to him by a maiden lady of his home town. That night in the Methodist church, though no series of meetings was in progress, in responding to an invitation for prayer he was happily converted. And thus a life otherwise worthless and bent on ruin was saved for the purposes of God and his Christ. This act of the maiden lady and the prayers of a devoted sister that ever ascended to the throne of grace were "slanting stones" that turned "the slender stream of his life from evening's ocean to the peaceful sea." This most momentous event in his life occurred on Sunday night, May 27, 1883. On the following Sunday, June 3, 1883, he was received as a candidate for baptism upon a profession of his faith by the Baptist church at Monticello, Florida, and was baptized on the afternoon of that day.

Shortly after his baptism he surrendered to God's call to enter the gospel ministry. Having made known to the church his intention to preach the gospel, it licensed him to preach on September 5, 1883. Feeling the need of preparation for his life's work, he entered the Freshman class of Mercer University in September, 1883. He continued his studies in Mercer until 1887, graduating with the A. B. degree. He proved to be a diligent and apt student. During his entire college course he never received a mark below ninety-seven. During this period he was financially sustained with the remnant of his patrimony, from the ministerial fund of Florida Baptists, and also by the benefaction of that prince

among men, C. B. Willingham, of Macon, Georgia. While Mr. Dilworth was a student at Mercer University, the Second Baptist church, of Macon, requested his ordination at the hands of the Eastman Baptist church, of Eastman, Georgia, near which place he was engaged in gospel work. His ordination took place on September 2, 1886. Dr. E. V. Baldy, of Hartsville, South Carolina, preached the ordination sermon.

Realizing the need of more thorough preparation, Mr. Dilworth entered Rochester Theological Seminary, Rochester, New York, the same year of his graduation from Mercer University. He continued his studies at Rochester until he became a full graduate in the year 1890. During these years of preparation he was permitted to sit at the feet of such teachers as Battle, Brantly, Willett, Steed, Sanford, and Ryals, of Mercer University. In his Seminary training he had the privilege of being under the tutorship of Strong, Stevens, True, Pattison, and Osgood. Under such distinguished teachers and scholars, Mr. Dilworth became possessed of a catholicity hardly otherwise obtainable, but at the cost of being forevermore dominated by the lives of his great teachers. They were teachers, the peer of any in all the land.

Mr. Dilworth has had a broad range of experience in the pastorate, and of observation in the affairs of his demonination. Since his graduation from the Seminary he has held a goodly number of pastorates, both in the North and in the South. Among these, Rhinebeck, 1890-1894; Painted Post, New York, 1894-1898; Athens, Pennsylvania, 1898-1899; Tifton, Georgia, 1898-1904; Curtis church, Augusta, 1904-1908. At this point there was a break in his ministry of four years, 1909-1912, in which he engaged in secular pursuits. In the year 1913 he accepted a call to Quanah, Texas. In October of the same year he became pastor at Ladonia, Texas, which he held to March 1, 1916, resigning that church to accept a call to Commerce, Texas. In all his pastorates he was greatly blessed in his labors. The places of his ministry have been far and wide, but he has been the recipient of many evidences of divine favor.

Shortly after leaving the seminary, Mr. Dilworth was married

to Miss Cora Hyatt, of Rochester, New York, who through the years has been unfailing in all gentleness and helpfulness in all the matters that belong to a pastor's life. From this union there came four children, all of whom have reached their majority. In the order of their ages they are: Mrs. Charles H. Goodrich, Jacksonville, Florida; Miss Lula P. Dilworth, R. N., Commerce, Texas; Mr. James A. B. Dilworth, Hobart, Oklahoma, and Miss Maud Dilworth, Augusta, Georgia. The three girls and one son occupy important positions and enjoy the respect and confidence of the people of the communities in which they live, which disproves the slander of Satan that "ministers' children come to no good end."

Though at the meridian of life, Mr. Dilworth is sound in wind and limb, and though the years are speeding away, he would not detain them as they fly. Knowing nothing of "a good-old-time," but believing that the best is yet to be, he can fittingly sing any hour, and because of his Christian faith in a more glorious note, with Browning, the poet of optimism:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hand
Who saith, 'A whole I planned,
Youth shows but half; Trust God, see all,
Nor be afraid.'"

JESSE MERCER DODD.



Jesse Mercer Dodd, pastor of the First Baptist church, of Carrollton, Georgia, was born in Campbell county, Georgia, July the 19th, 1874. The first sixteen years of his life were spent on his father's farm near old Bethsaida church. During this time he had the educational and religious advantages of a rural Baptist community and laid the foundation, physical, mental, and spiritual, of a successful career.

Thomas Edward Dodd, the father of Jesse Mercer, is the son of one of Georgia's old-time Baptist preachers, and is himself a Baptist deacon. Rev. John S. Dodd, the grandfather of the subject of this sketch, was a prominent figure in the Georgia Baptist ministry during the latter part of the nineteenth century and was for fifty years pastor of Bethsaida church. The advantages of being reared in the shadow of this famous old church and in a community in which members of his family had wielded an influence for good for more than half a century are not to be underestimated.

After attending the rural schools until he was sixteen years old young Dodd entered Fairburn High School in 1890, graduated from the same in 1892, and immediately entered Mercer University, from which institution he took the degree of A. B. in 1894. Having joined Bethsaida church in 1887, he was ordained to the Baptist ministry in Tattnall Square church, in Macon, Georgia, about the time of his graduation in 1894. Revs. A. B. Campbell, J. C. Solomon, E. J. Coates, C. A. Turner, and E. B. Carroll were the presbytery.

The first pastorate held by this young preacher was Flat Creek church, in Fayette county, 1895. The next was Antioch church, in the same county, of which his grandfather had, at one time,

been pastor for twenty-one years. This pastorate extended from 1896 to 1898. All of his pastorates have been in Georgia and the following, with the ones already mentioned, complete the list: East Point 1896-1898; North Kirkwood 1899; Blue Ridge 1900-1902; Shiloh, Walker county, 1902-1904; LaFayette 1902-1907; Chickamauga 1902-1904; Trion 1904-1906; Pelham 1907-1909; Carrollton 1909 to date.

Between 1895 and 1900 Mr. Dodd took a three years' course in the Southern Baptist Theological Seminary and received the degree of Th. M. from that institution in 1900. In August of that year he accepted the church at Blue Ridge and soon met Miss Effie M. Cooke, of Thomasville, Georgia, who was teaching music in Blue Ridge, and they were married in 1901. To them one child has been born, Edward Benton Dodd, November the 7th, 1902.

After spending several years in extreme North Georgia, at Blue Ridge and LaFayette, Mr. Dodd went to Pelham, in the extreme Southern part of the State, for a two years' pastorate. From Pelham he went to Carrollton in middle Georgia, where he has now been pastor nearly seven years.

It is hard to estimate the influence of a good life, especially upon one's posterity. The influence of the grandfather is going on now in the lives of the hundreds who came under the influence of his ministry, and particularly in the lives of the three of his grandsons who are ministers, for Jesse Mercer has two brothers, F. J. and Rufus, who are also Baptist preachers.

From youth Mr. Dodd has been a student. A close observer, a wide reader, a careful thinker, his influence has increased from year to year. He has not made the mistake of allowing his study to keep him from maintaining close relations with the people around him. He is both a student and a good mixer. While giving a large part of his time to the usual work of a minister he also takes an interest in many other phases of development. A leader in Chautauqua work, always interested in the public schools, co-operating in Christian work with other denominations, devoting much time to the intensive cultivation of his own church, stimulating every phase of the activity of the local church, he is al-

ways interested in the larger field of church activity. He has served as moderator and clerk of the Carrollton Association and as a member of the Mission Board of the Georgia Baptist Convention.

Modesty, always a gentleman, an utter absence of any effort to attract attention or to make a show are striking characteristics of the man. He never seeks place and never does anything merely to advertise himself. Many men of less ability are filling the pulpits of more prominent and wealthier churches. He fills full his place and seeks no higher place. He is a great believer in the theory that a minister should do well the work he finds to do and not spend his time seeking to advertise to the world his great abilities and wonderful accomplishments. He never seeks a call, and yet Dr. John F. Purser said of him two or three years ago: "If I were called upon to name the most successful pastor that I know within the territory of the Southern Baptist Convention, I would unhesitatingly name Jesse M. Dodd, of Carrollton, Georgia."

Whether the general opinion that ministers are usually more one-sided in their development than other men is true or not it may be said that few men have so wide a range of sympathies and so well-balanced opinions as the subject of this sketch. He is aggressive, but not radical; enthusiastic, but not one-sided; he has convictions, but is not dogmatic.

Some preachers are much given to repetition. No matter what their subject is they preach practically the same sermon. Those who have heard Mr. Dodd preach two or three sermons a week for seven years have not heard him preach the same sermon twice. There are not many preachers to whom one can listen so constantly for so long a time and get something fresh, interesting and edifying from each discourse. Mr. Dodd's sermons are full of meat, are logical, have elegance of diction, and are delivered with force and effect.

This pastor does not neglect the social side of church life. He is frequently a guest at mealtime in the homes of his members and is always a charming leader in conversation. He does not believe in long-faced religion but is an apostle of good cheer. Neat, but

not ostentatious in dress, elegant and simple in manners, he is a favorite at all social meetings of the church and community.

One of the most trying times, as well as one of the greatest opportunities that comes to a preacher, is when death comes into the homes of those in his church community. Gifted is the man, indeed, who can say and do the right thing at such times. It has been said time and again that Mr. Dodd extends more sympathy and gives more consolation in a funeral prayer than most men do in a funeral sermon.

Still young in years, only 42, strong in body, trained in mind, ripe in experience, possessed of tenderness and richness of heart, with a great life's work already done, with real success already attained, everything in this man's life points to many years of yet greater usefulness in the future.

WILLIAM HAMILTON DOWLING.



Among the early settlers of South Carolina was Robert Dowling, of Darlington district, who was a soldier of the American Revolution. James T. Dowling was his honored descendant and the father of the subject of this sketch.

Rev. W. H. Dowling, of Hampton, South Carolina, was born near the same community in which he now resides, on the 4th day of August, 1842. In 1858 he made a profession of faith in Christ and was baptized by Rev. John M. Hoover. In July of the next year, 1859, he taught school in the Bethel community of Barnwell county, where he manifested much zeal for the educational, social, moral, and religious uplift of the entire community. Mrs. Clara Johnson Hitt, author of the "History of the Barnwell Baptist Association," referring to the years

1860-61, names W. H. Dowling as the only surviving delegate that attended that association in 1860, and the only surviving charter member of the Barnwell Baptist Sunday School Convention, organized in May, 1861.

In November, 1861, Mr. Dowling joined the Confederate army and served under Butler and Hampton until the surrender in 1865. He participated in twenty-five of the great battles of Virginia and North Carolina, in which he distinguished himself as a brave Confederate soldier and Christian gentleman. General U. R. Brooks, in his history, "Butler and his Cavalry," places Mr. Dowling's photo in the center of a cluster of the bravest of the brave. Mr. Zimmerman Davis, colonel of the Fifth South Carolina Cavalry Regiment, sent him a cross of honor from the Charleston Chapter of the United Daughters of the Confederacy, and in requesting him to wear it, said: "None deserves it more than you; you were loyal to the banners of the Confederacy, and loyal to the cross of Christ." Judge Robert Aldrich said of him: "I have seen him upon the battle fields and in the dusty marches of Virginia, and I have never seen him since but always in the path of duty."

Mr. Dowling's piety and Christian character were such that his company and regiment never had any other chaplain. Under his influence a large number of his company was converted and baptized, especially while encamped in North Carolina. Officers and men attended his prayer-meetings and other services, and he was honored, loved, and esteemed by them all. General Butler referred to him tenderly on his dying bed, and General Hampton esteemed him highly.

When the war was over, Mr. Dowling felt that he had been spared for a holy warfare, in which he would not lose the victory. The country had been laid waste by Sherman's army, and the churches were unable to pay pastors living salaries. Somebody had to preach, and Mr. Dowling, with burning zeal for the salvation of souls, and prompted by the Holy Spirit, consecrated himself to the work and was ordained by a presbytery composed of J. M. Hoover, M. B. Boynton, and W. H. Shuman. With him a

soul was a soul, and the first year after his ordination he baptized one hundred and thirteen converts. His first pastorates were at Mt. Pleasant, Steep Bottom, St. John's, Bethel, Allen's Chapel, Canaan, Seven Pines, and Bethesda. In connection with these pastorates he visited many destitute places, sometimes on foot, where he conducted meetings and held the country for the Baptists.

On account of the impoverished condition of the country as a result of the war, ministerial support was very meager. Mr. Dowling, therefore, taught school for a living. He maintained a Bible and catechetical department in every school he taught, and he baptized many of his pupils, and some of them became distinguished in both church and State. In the early seventies he accepted calls and served the churches at Peniel, Doctor's Creek, Smoaks, Antioch, and Edisto. At each of these places many souls were saved and baptized.

In 1878 he moved back to his old Hampton county home, and since then has served twenty-seven churches in the Savannah River Association. During this period he has baptized many hundreds of converts. At the present time he is pastor at Black Swamp, Sandy Run, Dry Swamp, and Mill Grove churches, and is the faithful clerk of his association. Mr. Dowling, in connection with his long and faithful ministry, has served his county two terms as Superintendent of Education, and two terms as Probate Judge. In accepting these positions he felt that it would not injure, but rather would be helpful to him in his ministry. These positions put him in touch with the young, and in a sense made him the guardian of the interests of widows and orphans. In both offices Mr. Dowling demonstrated his faithfulness and efficiency as a public official. Later he was a member of the Board of Education of his county for many years, and as president of the Anti-Saloon League he led his county to prohibition victory. Mr. Dowling has not been without honors in his denomination. He was president of the Barnwell Sunday School Convention for four years, and he has served the Savannah River Convention, which he organized in 1878, for more than twenty consecutive years.



Few if any living ministers have married as many couples, preached as many funerals, written as many obituaries, organized churches, built houses of worship, and baptized as many persons as has Rev. W. H. Dowling. From his youth he has been considered a model in morals. He has never been intoxicated, never used tobacco in any form, never danced a set, never engaged in gambling even to the amount of one cent, and does not know one card from another. As a Baptist he is sound in the faith, and though seventy-four years of age, he still loves to tell the old, old story of Jesus and his love.

In his young manhood he was united in marriage to Miss Clara Louisa Ruth, a daughter of Hon. A. M. Ruth, a distinguished citizen of old St. Peter's Parish, of old Beaufort district, South Carolina, a man of the old Carolina type of the ante-bellum days. This union has been fruitful in many ways. His wife has proven a helpmeet to him indeed in all his work. Their home has been blessed with eleven children, three of whom have passed away. The eight surviving children are all members of Baptist churches and occupy positions of honor and trust. W. H., Jr., is sheriff of Duval county, Jacksonville, Florida; D. B. holds a position with the National Exchange Bank, Augusta, Georgia; G. G. is engaged in the insurance and real estate business in Greenwood, South Carolina; J. F. is in the railroad business at Taylors, South Carolina; and Harry is with the United States army. His daughters are Mrs. W. H. Turner, of Atlanta, Georgia; Mrs. Charles D. West, of Greenville, South Carolina, and Mrs. Edward Crouch, of Alabama, three most excellent Christian women and active workers in Baptist churches. Besides their children, there is a galaxy of bright and promising grandchildren devoted to their venerable grandparents.

Rev. W. H. Dowling is the efficient clerk of the Savannah River Association, a position which he has held for fifteen years. He still does some work for the State Mission Board of South Carolina, and is a contributor to the papers, both secular and religious. Few men who suffered privations in material things and education on account of the ravages of the Civil War have made a nobler record for their country and for their denomination.

THERON EARL ELGIN.



Rev. Theron Earl Elgin, President of Mary P. Willingham Industrial School for Girls, was born in Honea Path, Anderson county, South Carolina, August 2nd, 1876. Through his father, Matthew Thompson Elgin, his ancestry is traced back to the Elgins of Scotland, among whom are found many illustrious names. His mother, Malvina Josephine Cox, is of English descent.

His boyhood days were spent with his three brothers and three sisters on his father's farm near Honea Path. He at-

tended the Honea Path school, walking or riding the distance of three miles each night and morning. After completing his first year in the High School, he began teaching in the country schools of Anderson and Abbeville counties, South Carolina. The remainder of his High School course was alternated with teaching.

At the age of sixteen, while attending an "Arithmetic School" six miles from home, which distance he covered daily on a mule, he united with the Broadmouth Baptist church during a revival meeting, having been converted a few weeks earlier. He immediately transferred his membership to the Honea Path Baptist church,—the church of his childhood. Becoming a leader in the religious work of his community, he gradually realized that his life was being set apart for some special Christian work and, while still a High School student, he surrendered to the call to preach.

Endorsed as a ministerial student by his home church, he entered Furman University. At the close of his freshman year, his home church licensed him to preach and, during his remaining college years, he frequently filled appointments in neighboring churches. He later took courses at the Southern Baptist Theological Seminary and the University of Tennessee and had conferred upon him the master of arts degree.

The scene of his labors shifted to South Georgia when he became principal of the High School of Chauncey, Georgia, which position he held for two years, resigning it to enter actively upon his ministerial work at the same place. Mr. Elgin was ordained by the Chauncey Baptist church and served as pastor of this and neighboring churches for two years.

He then entered the pastorate of the Western Heights Baptist church, an arm of the First Baptist church, of Atlanta, Georgia. A marked feature of his work here was the great activity among the young people of the church.

From Atlanta, Mr. Elgin went to Dahlonega, Georgia, where he was pastor of the Dahlonega Baptist church for nearly three years. This quiet college town, the seat of the North Georgia Agricultural College, which is a Department of the University of Georgia, furnished for him a period devoted to extensive study and research work, where the exhilarating climate improved his body while the grand mountainous scenery gave him mental and spiritual inspiration. The work among the cadets of the college proved a responsive field for Christian endeavor and his association with the members of the faculty gave him a mental stimulus.

He resigned the Dahlonega pastorate to accept the Perry, Florida, Baptist church and held this work for two and one-half years. His work here met with remarkable success. This live, growing town responded enthusiastically to his efforts. During the first year, one hundred were added to the church and, before he left, the membership had been doubled, contributions growing in like proportions.

All during the heat of his arduous campaigns in Florida, the memory of the days spent in the mountains of North Georgia lingered with him and, when the call came to the presidency of Blairsville Collegiate Institute, at Blairsville, Union county, Georgia—just over the mountains, thirty-five miles from Dahlonega,—it proved irresistible. He came to Blairsville and remained president of this school for three years. This is one of our Mountain Mission Schools, maintained by the Home and State Mission Boards, and is also a member of the Mercer System of Affiliated

Schools. Mr. Elgin also served as the Notla River Associational Evangelist during that time. Although the Blairsville school, which was founded in 1906, had made a splendid beginning and had proven beyond question the importance and necessity of its being, yet it was still found necessary to do much work on the buildings and grounds to put them in a better condition for usefulness. New texts were introduced, the religious, literary, and athletic departments more thoroughly organized, a teacher of Home Economics secured for the school and county, a Teachers' Association organized, and the school made more of an educational center for improved conditions throughout the county.

When, in the Spring of 1916, Mr. Elgin was elected to the presidency of Mary P. Willingham Industrial School for Girls,—the school built by the Georgia Baptist Woman's Missionary Union, on the Assembly Grounds at Blue Ridge, Georgia, twenty-six miles from Blairsville,—he resigned the Blairsville school to enter this field, led on by a conviction of the greater opportunities for Christian service which this school, with its State-wide appeal, presented. He has entered upon this work with his characteristic energy and enthusiasm, co-operating with the founders of the institution in their endeavors to incorporate into the school, all that is best for the educational development of those who shall come for training. Each step in his life work has helped to prepare him for just such tasks as lie before him.

Throughout his career, Mr. Elgin has never been content to perform only the necessary tasks but, at all times, has striven to keep abreast with the best ideals presented in modern intellectual and spiritual developments. Being a hard student, he has devoted much time to such studies as Psychology, International Relations, and questions of American Diplomacy. He has also made thorough investigations concerning the modern trend in educational matters, with special reference to the introduction of industrial features. He has attended regularly the Baptist Conventions, Bible Conferences, Chautauquas, and Summer Schools.

Mr. Elgin has, in his public career, derived much help and inspiration from the sympathetic interest with which his wife has

entered into all departments of his work and study. In the Spring of 1906, shortly after entering upon his pastoral duties, he was married to Frances Marie Tunison, of Whitehall, Illinois, who was a member of the faculty of William Woods College, of Missouri. Besides engaging very actively in his church and school work, she has been of great assistance to him in his office, acting as his secretary and often spending much time over his studies with him. Being a thoroughly trained artist, she has been able to render some financial assistance by continuing in the work of painting and teaching art,—a work in which she takes such keen delight. Although their lives are saddened by the loss of a son of much promise, their two bright little girls are a source of much joy to them.

It is with a spirit of reverence that this consecrated couple enter upon their new work. The good women of Georgia, who have so generously and nobly builded this magnificent school, will continue in untiring devotion to the work thus begun and will unceasingly uphold the hands of the man they have placed at the head of their institution.

WILLIAM EMMET FARR.



In a little log cabin, six miles east of Holly Springs, Mississippi, was born the subject of this sketch, on January 29, 1879. He was the fourth child in a family of twelve; there being nine sons and three daughters, the offsprings of worthy parents, James T. and Lucy Harrell Farr.

When W. E. Farr was quite a small boy his parents moved to Meridian, Mississippi. Here at the age of thirteen he began as a newsboy for the Meridian Herald Company. So faithful was he to his work, that by the time he was twenty, he was made manager of the company. All his earnings, save those needed for actual living expenses, were carefully harbored each year; for he had early purposed in his heart what his life work must be.

In September, 1900, he entered the Junior Preparatory Department of Mississippi College. For six years he remained there, making his mark as a student, and at the same time meeting unaided all his expenses. He has the distinction of having won in oratory the Sophomore and Junior medals. For two sessions he was a member of the College Magazine Staff. During his Senior year he was anniversarian for the Theological Society. In 1903 he was ordained as a preacher of the gospel.

Having graduated from Mississippi College, in 1907, he entered the Southern Baptist Theological Seminary in September, 1908. In June, 1909, he had completed five branches of the work.

While a student in Mississippi College he was pastor of the churches in Reganton and Oakley. In less than a year he had new houses of worship in both places. Indeed church building seems to be a specialty of his; for he has the distinction of having built more churches than any man of his age in Mississippi. His

last effort in this line was the church building in Columbia, Mississippi. This house of worship was erected at a cost of \$22,000.00. Here he held the pastorate for four years, and there were added to the church during that time over four hundred souls. This pastorate he resigned in 1915 at the request of the Mississippi Baptist Education Commission, to enter upon the duties of Field Secretary of this Commission for the purpose of raising \$100,000.00 for the two Baptist colleges recently acquired by the denomination. Before he had quite completed this great task, he was called as pastor of the church at Blue Mountain, one of the strongest churches in Mississippi. He entered upon this work November 1, 1916, at the close of his duties with the Education Commission.

Dr. Farr was married, while a student in Mississippi College, to Miss Cynthia Brister, April, 1905. She entered Hillman College and graduated at the same time and on the same platform with her husband, May, 1907. He received the degree of Doctor of Divinity in May, 1915, the same having been conferred by the Baptist Woman's College, Hattiesburg, Mississippi.

The charming family of Dr. and Mrs. Farr consists of three sons and one daughter.

For over thirteen years of active ministry Dr. Farr has never taken a week's vacation, and has never been a day without a pastorate, save the time given to the Education Commission. Among many pleasing phases of his personality is one rather unique: He never forgets a name or a face. During his first four years in college he knew every student by name and initial. Since he has not yet attained his fortieth year, and may be considered on the sunny side of life's prime, a larger field of usefulness and greater attainments are predicted for him.

WILLIAM HOWARD FAUST.



It was on a farm near Lexington, Oglethorpe county, Georgia, that, on April 20th, 1881, William Howard Faust began a life that was destined under God to ripen into a fruitful ministry. His father, John P. Faust, had married Miss Henrietta Howard. For many generations the Fausts and Howards had been among the most prominent families in the Northeast section of the State, having gained wide notoriety for their success financially, socially, and politically, but most of all for their stalwart, Christian characters. From such a union it was but natural to expect children endowed with more than ordinary qualities of head and heart. These expectations were fully realized in young William.

From early childhood Will Faust was taught the dignity of hard work. He was reared on a farm and there developed such a thorough and practical knowledge of farming that he was called to serve his county as president of the Farmers' Union and from that office to State Vice-President of the Union.

With some people there is the idea that a boy from the country is more backward in his studies than the one from the city. Will Faust was a living refutation of that theory. He attended the public schools of his native county and early evinced qualities that proved him a student. He was ever in the front of his class and was regarded as a boy of unusual brightness by his instructors. After leaving the public schools of the county he studied at Meson Academy. For a number of terms he taught school in Oglethorpe county, in which work he was highly successful.

Such were the qualities of Mr. Faust that had he devoted his talents to law, medicine, farming, or teaching he would have gone

quickly to the top; but God had other plans for his life. When a boy thirteen years of age he was genuinely converted and from the beginning of his Christian career there was a conviction that his life must be devoted to the gospel ministry. To this end he consecrated every fibre of his being. On September 17th, 1903, he was ordained in old Bethany church, Oglethorpe county, to the ministry, with Revs. M. S. Weaver, P. W. Davis, W. M. Coile, and Walter Binns acting as presbytery.

Determined to equip himself as far as possible for his life's work, Mr. Faust attended the Southern Baptist Theological Seminary at Louisville, Kentucky, from which he graduated. Nor have his studies stopped since he left the seminary, as is shown by the fact that he was the first person in the State of Georgia to take the post-graduate work and secure the diploma offered by our Sunday School Board at Nashville. He is to-day one of the hardest students in our Georgia ministry.

The first work done by Mr. Faust after leaving the seminary was under the State Board of Maryland where he remained from 1906 to 1909. As a missionary there he organized and reorganized churches and was pastor of the churches at Deer Park, Loch Lynn, Thayerville, Westernport, and Elder Hill. While pastor at Deer Park he met and married Miss Nell Thrasher and she has proven a helpmeet indeed. Bright, cultured, and consecrated, she makes an ideal pastor's wife. Two little girls, Hilda and Marietta, ages eight and five, respectively, brighten their home and hearts.

Leaving Maryland, Mr. Faust returned to his native State and for four or more years was pastor of some of the oldest and best known country churches in the State, having been pastor at Sandy Cross, Glade, Salem and Bethany churches, in Oglethorpe county; Bowman and Antioch, in Elbert county; Carlton, in Madison county; Enon, in Greene county, and Clarke's Station, in Wilkes county. When it is remembered that most of these churches had been served by such men as J. H. Kilpatrick, B. M. Callaway, and John G. Gibson it is readily seen that to be called as their pastor is a distinct compliment to any man. They had been used to the best

and desired only the best. The calling of this young preacher Faust to fill the pulpits formerly occupied by these veterans of the cross was all the greater tribute to his character and ability when it is borne in mind that they were located in the immediate community in which he was born and reared. It was not a case of a prophet being without honor in his own country. Mr. Faust made good as pastor of these churches. If any fault was to be found with his work it was the complaint of a few who lived in the past that he was too progressive. Faust wanted his churches to be up to date in methods and vision and fought to keep them out of the ruts into which so many of the older churches fall. He would not rest until he had the best Sunday-schools, women's and young people's organizations in his churches that it was possible to have. An illustration of his progressive and aggressive spirit is found in the Sandy Cross Baptist Young People's Union, which was perhaps the first country Baptist Young People's Union in that section of the State, and certainly the first country Union in the entire State to reach the A 1 Standard of Excellence of our Sunday School Board for grading Unions.

In the opinion expressed by many Mr. Faust was regarded as an ideal country pastor and so great was the work he was doing in bringing his churches to the highest point of efficiency, showing the possibility of the country church when manned under God by pastors with a vision, that the announcement that he had accepted a call to the First Baptist church, of Winder, was received with a tinge of sorrow by many of his friends. They were conscious of its great opportunity and knew that Mr. Faust would do a great work in Winder; yet they had come to regard him almost as one sent of God to rescue country churches from the feeling that because they were country churches they were not expected to really do very much for the kingdom at large or to do very much in the active development of the lives of the young Christians. However, two years or more ago Mr. Faust began his work at Winder and his ministry has been graciously owned of God. His Sunday-school has come to be regarded as one of the best organized and most efficient in the State. His Baptist Young People's Union



has likewise reached a high state of efficiency. Doubtless it is because of his interest in and success with young people that Mr. Faust was elected one of the State Vice-Presidents of the Georgia Baptist Young People's Union Convention the past year.

Mr. Faust is a Baptist. He is rooted and grounded in the faith. He is a Missionary Baptist. He has a world-wide vision. He believes in our Boards and in their methods of carrying on the work of the kingdom. The Home Mission Board has appointed him its Vice-President for the Appalachee Association. He believes in Christian Education. Every object fostered by our Convention finds in him an ardent champion.

Mr. Faust is truly a great preacher. He believes in the old Book and the old-fashioned doctrines. He is fearless in his loyalty to God and denunciation of sin. His attractive personality draws people to him, his consecration inspires them, and his gospel saves them. His heart throbs with a passion for the lost. God has signally blessed him in evangelistic meetings in the North and South. He is a pastor-evangelist of the best type.

Mr. Faust places the church as pre-eminent among the institutions on earth; yet he is a prominent Mason, Shriner, and Knight of Pythias.

For a man so young in years Mr. Faust has already done a tremendous work and with his capacity for study, enthusiasm, vision, and consecration his friends feel that the years that are before him will declare him one of the really successful men in the Georgia Baptist ministry.

ELDRED JOHN FORRESTER.



Eldred John Forrester, A. B., D. D., is widely known as an eminent and scholarly theologian and educator, a successful and greatly beloved pastor, an able writer and critic, a profound logician, a constructive thinker and organizer, and a Christian gentleman. He was born of distinguished parents in Beaufort District, South Carolina, November 14, 1853. His father, John James Forrester, was of Huguenot ancestry, and his mother, Letitia Jemimah Fitts, was of English ancestry.

When Eldred was in his fourth year, his father died at the age of twenty-six, leaving his wife a widow, at the age of twenty-three, with four children. After about three years his mother was again married, and the estate left by his father, consisting of land, slaves, and gold, was distributed between the mother and her children by a commission appointed by the Superior Court—the mother electing to take a child's part. The slaves were held in severalty and hired out to support the children. The commission ordered the land sold for distribution. The stepfather purchased the land, and the administrator, the father's brother, invested the proceeds in Confederate bonds, which, with the slaves, were lost by the issue of the war.

From six to eleven, Eldred went to school to his mother's brother, who was a teacher and incapacitated for service in the army. At the age of eleven, Eldred went to work upon the farm with his stepfather, who returned at the close of the war, broken in health, and all means of support destroyed.

From eleven to seventeen, he worked upon the farm and studied at night by the light of a pine-wood fire. He united with the Baptist church at Beech Branch, his home church, when fourteen,

and was ordained in this church at twenty-three, May, 1877, by a presbytery consisting of Joseph A. Lawton, Joseph M. Bostick, Henry C. Smart, and Edwin W. Peeples. His beloved mother, who, by a gracious Providence, was permitted to be present at the ordination of her son, was suddenly called, just two weeks afterward, to her reward in heaven.

From seventeen to eighteen, Eldred studied privately in preparation for college with his pastor, Joseph M. Bostick, who had studied at Furman University and graduated at Princeton Theological Seminary. When eighteen, his uncle, the administrator, who had so invested the two thousand dollars in gold left by Eldred's father that the share of the nephew was one thousand dollars, reposing full confidence in him, gave to him his share, that he might enter college. This amount, supplemented by gifts of generous friends, money earned during vacation, and borrowed, enabled him to pursue his education without interruption. At eighteen, he entered Furman University, graduating four years later, with "A. B."

At twenty-four, he graduated with the full diploma of the Southern Baptist Theological Seminary. He commanded the admiration of the professors and students of these institutions by his intense purpose, his strong character, and his intellectual mastery. He never failed on an examination. In his New Testament Greek Dr. Broadus gave him one hundred.

One week after graduating at the seminary, he was married, May, 1878, at Darlington, South Carolina, to a young lady of rare culture and grace, Miss Elizabeth Pugh Dargan, a daughter of the distinguished Rev. J. O. B. Dargan, D.D., of South Carolina.

This young graduate, so splendidly equipped, declined, because of inexperience, to consider two town churches in his native State, to which he had been recommended by Dr. Broadus, and served a group of churches as pastor, 1878-1882, in Wilcox, Dallas, Hale, Marengo, and Lowndes counties, Alabama.

He became pastor at Selma, Alabama, 1882, succeeding Dr. W. C. Cleveland. While pastor there, in November, 1883, his wife died, leaving two little girls, the youngest only twenty days old.

In January, 1884, he accepted a call to Hartsville, South Carolina, in order that these children might be in care of their mother's mother, under conditions best suited to her.

In January, 1885, he was married to Miss Margaret Lydia Dargan, a sister of his former wife, dowered with those excellencies of mind and heart which characterize this distinguished family.

After a very happy and successful pastorate at Hartsville, he accepted the pastorate, October, 1891, of the church at Greenwood, South Carolina, which was in a disorganized condition, but contained large possibilities. His pastorate there lasted eleven years and was fruitful and triumphant. It gave the church a home for the pastor and a modern church building and equipment. The membership of the church was increased threefold, and that of the Sunday-school more than threefold. Under his pastorate this church grew from third place to the foremost among the churches of the town and became one of the strongest and most liberal churches in the State. Here was, perhaps, his greatest pastorate. It was while here, that his alma mater, in 1893, conferred upon him the degree of "D. D.," a richly merited honor. From this pastorate, growing in fruitfulness and power, Dr. Forrester was led, in 1902, by a remarkable series of providences, to a very much smaller and less potential pastorate at Washington, Georgia, where he spent three most happy years, winning with remarkable rapidity a unique place in the confidence and affection of the people.

From Washington, by a movement of Providence scarcely less striking than the other, Dr. Forrester was called, in 1905, to the chair of The Bible in Mercer University.

At Mercer, his pre-eminent exegetical ability, profound scholarship, wide learning, prudent counsel, and splendid executive ability have enabled him to render invaluable service to the University and to his denomination in a large way. He has not only filled the chair of The Bible in Mercer, but has also taught with his unfailing excellence American History, Parliamentary Law, and Argumentation, while almost every Sunday he has filled some pulpit in our State. He served Mercer also as Treasurer, 1910-1914, with distinguished ability, having for two of those years so managed its finances that the income exceeded the expenses.



Here in April, 1911, in the midst of his arduous duties, a profound sorrow was visited upon him. The beloved companion of his life for twenty-six years was taken to her rest in heaven. His accomplished daughter, Miss Elizabeth, now presided over his home, until in June, 1912, he was married to a lady of exceptional talent and refinement, Miss Mary Rebecca Duggan, Director of Vocal Culture at Bessie Tift College, a daughter of John C. Duggan, of Washington county, Georgia, a distinguished Georgian.

Dr. Forrester has been generous of his means and unsparing of energy in his great life work. A liberal contributor to general benevolence through our churches, a very liberal contributor to the endowment of Mercer and of our other educational institutions and to private charities, he has often given liberally of his means to educate worthy young men. He has not sought wealth, nor conspicuous position. His life's ambition has been to be of service and to excel in whatever he undertook. He is modest yet firm in his convictions, and while his views are generally accepted, he is not aggressive in having others accept them, but is uncompromising in his refusal to accept what he regards erroneous. With a keen sense of honor and responsibility, and with devoted loyalty, the great powers of his capacious mind and heart are employed to serve truth and right and to oppose falsehood, hypocrisy, injustice, and error. As a writer, his style is vigorous, terse, analytical, didactic, incisive, lucid and logical.

These dominant characteristics of his great mind are manifest in debate. There is no striving after rhetorical effect, no evasiveness, no cloudiness of thought. Irrelevant detail is swept aside, the issues clearly defined and logically solved. This strong and direct approach to truth, severely analytical and logical, the exaltation of Christ, instruction in the Word of God, denunciation of hypocrisy and all unrighteousness, the illustration of the beauty of holiness, and the human sympathy and appeal in his sermons constitute in large part their great power.

Dr. Forrester's services to the denomination in a larger way began early. When a young pastor, he originated and promoted a general movement for organization of Woman's Missionary So-

cieties in Alabama, and was one of a small group of pastors, who began the organization of Young People's Societies in the churches of the South. He made to Dr. J. B. Hawthorne the suggestion that led to the call by the Georgia Baptist Convention for a conference of Southern workers in Atlanta to organize the Southern Baptist Young People's Union, was a member of the committee that drew the constitution of the organization, and suggested the name that was given to it.

While Dr. Forrester was the pastor of Major J. L. Coker, at Hartsville, South Carolina, he made to him the suggestion upon which that great layman acted in establishing the Welch Neck High School, later superseded by the magnificent Coker College for Women, the recipient of more than two hundred thousand dollars from its great and generous patron.

For ten years Dr. Forrester served as trustee of the Southern Baptist Theological Seminary, and was, for a like term, a member of the Sunday School Board of the Southern Baptist Convention. For three years he was a trustee of Mercer University, and has been the Treasurer of the Georgia Baptist Convention since 1906.

Beginning with 1878, for thirty-eight years he has never failed to attend the Baptist State Convention of the State in which he was living at the time of meeting, and he has served on various committees and boards of these conventions and of the Southern Baptist Convention, which he never failed to attend during his long service as pastor, except when, on rare occasions, he was prevented by illness of some one of the members of his church.

Dr. Forrester is well known as a contributor of many valuable articles to the Baptist Courier, and, for many years prior to moving to Georgia, was a regular contributor to The Christian Index. He is the author of his own text-books for his Bible courses in Mercer University, which he had printed especially for his students. He is also the author of The Baptist Position, an authoritative work on Baptist doctrine and practice. He was one of the founders of The Baptist Review and Expositor, published by the Southern Baptist Seminary, to which he has made valuable contributions.

A distinct honor came to him in recognition of his splendid scholarship when he was invited by the editors to contribute several articles to the new International Standard Bible Encyclopedia, published, 1915, by the Howard-Severance Company, of Chicago, edited by Dr. James Orr, of Glasgow, Scotland, Dr. John Nuelson, of Zuerich, Switzerland, and Dr. Edgar Y. Mullins, of the Southern Baptist Theological Seminary. Articles upon Church Government, Esau, Innocence, Reverence, and others were contributed by him for this splendid work.

While Dr. Forrester has entered more largely into the work and the counsels of the Baptists, he has also participated actively in the municipal and civic life of his fellow citizens. His work and the esteem in which he is held by all who know him stand as a monument to the greatness of the man.

An active pastor for twenty-seven years, for eleven years a professor of Mercer University, possessed of intense energy of mind and body with great power of concentration and sustained effort, may this gifted scholar and Christian gentleman be spared yet many years to the great, comprehensive service to which his life has been devoted.

ALLEN FORT.



Dr. Allen Fort derived his being from a combination of rather remarkable French and English stock traceable through several centuries. His father, Allen Fort, senior, was descended from excellent Huguenot blood, the name appearing originally as Forte; his mother, Floyd Hollis, traced back to that Hollis who, with John Hampden and Pym, led the resistance to the tyrannical measures of Charles I. Their son was born at Americus, Georgia, on June 7, 1882, and until called into the ministry was a resident of that city. He was a pupil in the ordinary schools of the period, which were of a high grade as compared with other communities; in his day the high school was especially notable, and from this he graduated with the first honors of his class, in 1898. Three of his classmates have become distinguished and efficient teachers. He was thus prepared to enter the Sophomore class of the University of Georgia, which he entered, pursuing the course until the close of his Junior year. The failing health of his father, a prominent member of the Georgia bar, required his attendance at home to prepare to take up the extensive work that his father had established.

The year succeeding the close of his college career was spent under the direction of this learned jurist, so that in 1901 he was admitted to the bar with the congratulations of his compeers for his unusually brilliant attainments. The impression made by the wise and skillful handling of his causes led Governor Terrell, in 1904, to appoint him as solicitor in the Americus City Court. This position he held for two years, achieving a reputation for keen analysis of evidence and the swaying of juries in a constant, manly stand for law, order, and sobriety. An evident sincerity and love of

truth marked his appeals so that he was eminently successful. Upon only one occasion did he come to clash with an opposing attorney, the result of which was an exoneration by the presiding judge, with a fine for contempt for his adversary.

It was while pursuing his studies in the public schools that the grace of God was manifested to him and he found the Savior to whom his life was to be consecrated. Converted at the age of fourteen, he entered actively into the work of the First Baptist church with characteristic energy and enthusiasm. His reputation as "a good boy" in his youth paved the way for marked usefulness in evangelistic efforts as a young layman, in which he obtained an influence which permeated his secular vocation. While modestly yielding to others the stations of official leadership, he nevertheless was a power because of his consistent life and irreproachable conduct.

His attention was drawn gradually to the more definite service of the ministry, in which he found it necessary to withstand the loving influence of friends who were deeply devoted to him and had visions of the brightest career in his profession, with perhaps anticipation of political preferment. He was rapidly approaching a time when he could command the willing suffrages of the people among whom he lived; although there is no remembrance of his entertaining such a career in his own mind.

When at length he reached the determination to forego the flattering prospects which were opening to him, his resolve to enter upon the ministry of the Word met with protestations that were more forceful because they proceeded from a devoted love and admiration of his peculiar endowments. The matter was finally settled by an invitation to enter upon the pastorate of a strong and influential church, which led to his ordination in the First Baptist church, of Americus, Georgia, on December 26, 1906. The ministers of the presbytery were his pastor, Rev. O. P. Gilbert, Rev. R. E. Neighbor, of North Carolina, and his close friend, Rev. T. W. Callaway, of Macon, Georgia. Having agreed to the invitation, on the preceding November 22, he at once entered upon the pastorate of the church at Dublin, Georgia, an influential body

of five hundred and thirty-eight members. Here he continued for the space of three years, at the end of which this church reported seven hundred and three in fellowship, working efficiently in every department of church life.

His reputation as a pastor-evangelist having spread led the Tabernacle church, of Chattanooga, Tennessee, which possessed a great field for that character of work, to call him to succeed a pastor who by his peculiar gifts had gathered a great church of seven hundred and fifty members, actively alive and keen for service. He became a power in that thriving city, and in the short period of his pastorate the membership was increased to eight hundred and ninety-four. This remarkable work was terminated only by a call to the historic First Baptist church, of Nashville, Tennessee, to stand in a pulpit in which many notable leaders of extended denominational fame had acquired enviable reputation. This church had been impeded by the swift and unlooked-for drift towards the newer Western portions of the city. Its handsome structure had been built about the time of Dr. Fort's birth, and is still an ornament to that beautiful city. The site was chosen in view of its position in the center of the permanent resident section where influential families owned their hospitable homes. These have found new homes in a more distant portion and the section is throbbing with commercial life.

The problem of a down-town church had confronted his predecessors and now arose more vigorously to present itself to the new pastor. He at once became equal to the situation. He began his pastorate on January 4, 1914, with six hundred and sixty-seven members, while the Westward drift was still in evidence, and the report of the next year showed seven hundred and thirty-nine. His lovable disposition and untiring energy soon made him master of the situation. With an attractive face which easily won friendships, and a keenness of intellectual grasp, and a common sense that protected him from mistakes, together with a strong passion for souls, the problem so difficult of solution has been definitely settled so far as this old mother church is concerned. Crowds attend upon his ministry, and frequent conversions witness to the clearness of his utterances and the fidelity of his pastoral labors.

Surrounded by many of the most cultured and intellectual citizens of Nashville, and enjoying their confidence and co-operation, he has grown in intellectual power since entering upon this work. His preparation by the study of law has stood him in great stead for conciseness and effectiveness of statement and delivery. He is an optimist of the best type, never showing indication of discouragement in a field that calls for the best in a man and constantly developing troublesome problems. As a member of denominational boards his counsels are always welcomed and he stands in the forefront of all movements looking to civic righteousness and the uplift of the community.

The degree of D.D. was conferred upon him in the Summer of 1915 by Mercer University, the University of Georgia, and Union University, of Tennessee.

Dr. Fort married Miss Maude Hicks, of Spartanburg, South Carolina. Mrs. Fort enters heartily into the labors of her husband, and is a helpmeet indeed to him. They have one son, Allen Fort, Jr.

CHARLES LEWIS FOWLER.



Dr. Charles Lewis Fowler, President of Cox College, came to Georgia, June 1, 1914. In a short time he won for himself a large place in the confidence and esteem of Georgia people. Dr. Fowler was born in Union county, North Carolina, November 17, 1877. He was reared on the farm until his seventeenth year. Here he attended the county schools, and during the last year of this period was a student at Weddington Academy, in his home county.

While living on the farm he joined the Methodist church at twelve years of age, and at fifteen years of age became a leader in the Sunday-school and prayer-meeting


work of the church. In the public schools he was recognized as a debater and was chosen as commencement speaker at the close of two or three school years.

At seventeen years of age Dr. Fowler was licensed to preach the gospel in the Methodist church, and at eighteen years of age entered one of the Methodist training colleges at Fallston, North Carolina. Here he remained for a part of two years. He was then elected to teach a public school for one Summer in South Carolina. During this Summer he was greatly exercised over the lack of democracy in his church and became generally distrustful of Methodism. He also spent several weeks in great agony of soul over the theological teachings of his church. He refused always to have any part in the sprinkling of children, as he could find no sanction for it in the Scriptures. The result was that he joined Liberty Baptist church, in Chester, South Carolina, in September, 1897. He was baptized by the sainted Rev. J. L. Freeman.

Dr. Fowler entered Furman University in November, 1897, and began at once to preach to the people in the outlying districts of Greenville, South Carolina. Owing to the fact that he had no money, he began to teach school again in the Summer of 1898, and taught for three years. During this time, for two years, he was principal of Wingate Academy, Wingate, North Carolina, which was one of the Baptist affiliated schools of that State. One year he was principal of Morgan's Academy, in his home county. He then returned to Furman University and remained until his graduation in June, 1904.

During his University course he was pastor of two of the very large country churches in Greenville county, and became widely noted for his preaching ability and general interest in the people.

On September 6, 1904, Dr. Fowler was married to Miss Nancy Clarinda Hunter, of Simpsonville, South Carolina, a member of one of the older families of the State, a family which had been prominent in the affairs of South Carolina for more than a century. Immediately after his marriage he entered Newton Theological Seminary, Newton Center, Massachusetts. Later he took the graduate diploma and the post-graduate degree, B. D., from this institution.



Immediately after his graduation he traveled in Europe for several months, studying at the Summer school at Oxford for one month. Upon his return to America he became pastor of the First church, Clinton, South Carolina, and remained here four years. During these four years one of the most handsome churches in the State was erected and the church greatly strengthened, and more than doubled in membership. During this time he traveled again in Africa, Palestine, and Europe for five months.

In the Fall of 1911, Dr. Fowler became President of Lexington College, Lexington, Missouri. Here he remained three years, during which time the college was more than tripled in attendance, the college built up and brought into prominence. He then came to be President of Cox College, College Park, Georgia, in June, 1914, where he has already accomplished much. A very large number of his students and teachers followed him to the work in Georgia. During the first two years of his administration at Cox College the patronage increased 246 per cent., the standard was raised, and a great deal spent for equipment and upbuilding.

At the time of the writing of this sketch, at the end of the second year of his administration, he is still President of Cox College. His plans are to make the college an All-Southern College of highest grade for young women. This, he says, is demanded because of the strategic location of Atlanta, and because Atlanta is destined to be the great educational center of this part of the South.

Dr. Fowler is anxious that the Baptists shall have one large and influential school in Atlanta. Cox College is their one hope. He is a great believer in and advocate of Christian education, having spoken and written a great deal on the subject. He is now engaged in a movement to do away with the ruinous competition between State schools and Christian colleges.

OWEN JUDSON FRIER.



Owen Judson Frier was born in Polk county, Florida, December 6th, 1862. He was born and reared on a farm ten miles north of the present town of Lakeland.

His father was a deacon and leading member in Bethel church, which has become famous for the number of preachers it has produced. His grandfather, Rev. Ryan Frier, was one of the pioneer preachers of South Georgia and North Florida, and did a great work in his day. He was one of the council present at the organization of the First Baptist church, of Jacksonville, Florida.

The subject of this sketch received a common school education, the best that part of the country afforded at the time, and taught school a few terms. He married, early in life, the youngest daughter of Rev. J. M. Hayman, one of the pioneer preachers of South Florida, whose self-sacrificing work as a minister was memorialized in a biographical sketch, written by the subject of this sketch.

At the age of fifteen years he was converted and baptized into the fellowship of Bethel church and at once became an active member. His early tendencies were toward a business life, and he spent some years in the mercantile business in Lakeland, Florida. He became one of the charter members of the Baptist church at this place and was ordained as deacon at that time. He was licensed to preach by the Baptist church at Punta Gorda, Florida, in 1893; and ordained to the full work of the gospel ministry at Winter Haven, Florida, February 25th, 1894, having been called as pastor of the Winter Haven Baptist church. The ordaining presbytery consisted of Rev. C. H. Nash and Rev. J. M. Hayman, of Bartow, Florida, Rev. S. P. Crosier, of Winter Haven, Florida,

and Rev. J. W. H. Powel, pastor of the old country church at Bethel.

So, like Matthew, he was called into the ministry from the walks of business life, which he looks back upon as being a very important part of his training for his life work. Like the evangelist Philip, also, he was first a deacon, which contributed also to his work as a minister.

It was through his work as superintendent of the Sunday-school and as a Sunday-school worker that his brethren began to discover his ministerial gifts. The use of the blackboard in illustration as a Sunday-school teacher was carried forward and further developed by him in sermonizing. Probably the highest development of this art was reached by him in an illustration of the Baptist position in the Christian world, which, with accompanying explanations and applications, has been presented before several of the larger gatherings of Baptists in South Carolina, eliciting high commendation from the denominational leaders.

In 1894 he resigned as pastor at Winter Haven, in order to better equip himself for the ministry, and entered the Southern Baptist Theological Seminary, at Louisville, Kentucky. At the close of the session in 1895 he was forced to give up his studies in the seminary and take up pastoral work again. In the Summer of 1895 he accepted the pastorate of the First Baptist church at Lakeland, Florida, for half time, where he had for several years served as deacon. During his pastorate of a little more than four years the membership grew from 32 to 105. At the same time he served the churches at Seffner, Winter Haven, and Plant City.

In the Fall of 1899 he resigned this field to accept the care of the First Baptist church at Kissimmee, Florida, for full time, remaining there more than five years. While there he became actively identified with the State Mission work, becoming a member of the State Board of Missions, serving in this capacity until leaving the State.

While pastor at Kissimmee, he lost his wife, which was a great loss, as she had been a true helper. He was married again to the daughter of a noted minister of South Carolina, Rev. J. G. Williams, D. D., who became a great helper in his life work, also.

His next pastoral work was at White Springs, Florida, beginning his labors there in 1905. In 1906 he resigned there to accept a field in South Georgia, locating at Pinehurst, Dooly county. Here his work was divided, serving several other churches, at Leslie, Pineview, and Harmony. In the Fall of 1908 he resigned this work to accept the pastorate of the church at Bamberg, South Carolina, for full time. This church made steady progress during his pastorate of over three years. He resigned here to accept the care of the church at Winnsboro, South Carolina, and adjoining field, where he is at present, July, 1916.

The greatest monument to his indefatigable labors at this place has been the building of a handsome, modern, brick, church building, the entire construction being done under his personal supervision as chairman of the building committee. This accomplishment was only one in his work as pastor, for in both White Springs and Pinehurst he left well built and well equipped pastoriums.

No truer, sweeter spirit has given his life to the ministry than Owen Judson Frier. A man modestly reserved in the larger denominational gatherings, seldom having anything to say, but acting always and under all conditions according to the dictates of a conscience quickened by a burning love for the service of his Master. His thoughts and utterances are from a heart attuned to the spirit of the great God, and his convictions are spoken in no uncertain tones.

The following words from the pastor at Fort Mill, South Carolina, who has known him ever since he came to the State, nearly eight years ago, seem to be a fitting conclusion: "My intimate association with Rev. O. J. Frier for the past few years has been exceedingly pleasant and very profitable. He never preaches without thorough preparation. I have always believed he lived the prayer life; hence I have found his sermons both intellectual and spiritual. He has succeeded well in both pastorates where I have known him. But I know him best in meetings. He has evangelistic talent. He preached for me in one of the greatest meetings of my pastorate. There were conversions at almost every service

and the power of the Holy Spirit was so evident in the services that the Christian people could scarcely talk about anything else. Mr. Frier possesses a rare virtue that has to a great extent kept him out of the lime light as a preacher. He is a very modest man."

JOSEPH EDWARD FULTON.



The subject of this sketch, Rev. Joseph Edward Fulton, son of Joseph Edward Fulton and Lela A. Fraser Fulton, was born January 28, 1878, in Savannah, Georgia. He grew up in that city and graduated from the Savannah High School. After graduation he was a stenographer in law offices, and studied law for two years, and was also stenographer in a Southern Express office and in offices of Central Railroad of Georgia. When eleven years old he was converted and joined the First Baptist church, Savannah, and from youth became active in the work of the young people in the church.

Early in life he became impressed with a strong conviction that it was his duty to become a minister of the gospel. In connection with this he became an active worker at the Southside Baptist church, Savannah, and for several years was a very active worker in all of its missionary activities, and showed thereby that he was especially interested in all mission work of the kingdom. For some years he debated earnestly the question of the ministry and finally decided that it was his duty to preach, and, having become clear in his convictions, entered Mercer University, Macon, Georgia, in order to equip himself. He graduated at Mercer University, taking his A.B. degree. He was licensed to preach during the pastor-

ate of Rev. John D. Jordan, D.D., of the First Baptist church, of Savannah. While at Mercer University he was pastor of Midway and Friendship Baptist churches, near Barnesville and Macon respectively, and preached under the State Board of Missions at Factory Mission, Forsyth, Georgia.

After graduating at Mercer University he went to the Southern Baptist Theological Seminary at Louisville, Kentucky. While a student in the Seminary he was pastor of Long Run Baptist church, near Louisville, Kentucky, and after leaving the Seminary was pastor of Ewing and Mt. Pisgah churches, half time each, September 1, 1911, to September 1, 1913, and at Falmouth and Short Creek churches September 1, 1913, to September 1, 1916. He has just accepted the First Baptist church of Corbin, Kentucky, to become full time pastor.

He was ordained to the full work of the ministry on December 27, 1907, by the authority of the First Baptist church, Savannah, the presbytery consisting of Dr. W. L. Pickard, Rev. John Wilder, and Rev. J. N. Lee.

While at Mercer University Mr. Fulton was Editor of Book Reviews, and won the English medal in his Junior year, and was Editor-in-Chief of the Mercerian during his Senior year. In both Mercer University and in the Southern Baptist Theological Seminary he made a fine record as a thorough, painstaking student, and has done thoroughly and accurately his work in all spheres where he has been called to serve. He has not only been successful as a pastor, but also in evangelistic work, and in organizing new churches.

On June 17, 1909, he was married to Miss Ida Elizabeth Vaughn, Louisville, Kentucky, daughter of William Vaughn and Ida Dowden Vaughn, and granddaughter of Dr. D. Dowden, so well known in Kentucky.

During the years since he began his ministerial career he has visited his home church in Savannah, Georgia, and always on his visits preaches to those with whom he was reared, and with great delight to them, and when supplying the First church, Savannah, it has been found that those who were brought up with him

delight to hear him. He was reared of godly parents, and his saintly mother still lives to rejoice in his great usefulness. In Mr. Fulton the Baptist ministry has one well equipped in mind and heart, and who is proving true to his sacred trust.

BALUS JOSEPH WINDSOR GRAHAM.



The life history of the remarkable man who is the subject of this brief biographical sketch is of peculiar interest to the Baptist denomination which he has so ably served, and cannot fail to inspire its readers with its illustration of the power of an ideal, fortified by a strong will and ample natural endowment.

Balus Joseph Windsor Graham was born in Cherokee county, Georgia, July 6, 1862, of distinguished lines of ancestry. His father, Joseph Graham, was of Scotch ancestry, while his mother, Eleanor Day Graham, was of Scotch-Irish descent. His great-grandfather, Windsor Graham, was a pioneer Methodist preacher in Georgia, three of whose sons were preachers, two Methodist and one Baptist, and many of whose grandsons and great-grandsons are preachers, all Methodist ministers except the subject of this sketch. The maternal ancestors of Mr. Graham were Methodists, but none of them became ministers.

Joseph Graham died while serving in the Southern Confederate army in Virginia, without ever having seen his son, Balus. Eleanor Day Graham, his mother, died when Balus was a small boy, leaving him and an elder brother, John Graham, now of Oklahoma, orphans. The brothers were reared in Cherokee county, Georgia, on the farm of their maternal grandfather, Reuben Day.

On December 8, 1878, when Mr. Graham was not yet seventeen years of age, he was married to Miss Nancy A. S. Thompson, a

most estimable young lady from one of the oldest and most substantial families of Upson county, Georgia. She was of great service to him in his effort to secure an education, and has been a helpmeet indeed through all the years. Of this union nine children are the result, six of whom are living, four girls and two boys.

In August, 1879, at the age of seventeen, Mr. Graham was converted to the Christian faith and united with Shiloh Baptist church, Upson county, Georgia, and was baptized by Rev. John A. Jackson. At the age of twenty-two he was called into the ministry and was ordained the following year by the Shiloh Baptist church, and the presbytery was composed of Dr. W. A. Montgomery, Rev. G. H. Perdue, and Rev. J. W. Marshall. Immediately upon his ordination, Mr. Graham, who was engaged in farming and merchandising, became the pastor of four churches. His first pastorates were at Swifton, Waymansville, Harmony, of Upson county, and Salem, Meriwether county, all in Georgia.

Mr. Graham's marriage at a very youthful age, together with his busy life, had given him no opportunity for a college education. He attended the Big Springs school in his native county, where his minor and major studies were, respectively, Webster's Blue Back Speller and Davies' Arithmetic. It is, therefore, remarkable that in maturer years, in the midst of a very active life, Mr. Graham formed an ideal of scholarship and resolved upon its pursuit. The secret of his determination to secure a college education grew out of a rather peculiar yet very interesting circumstance. While en route to one of his appointments, through an unfamiliar part of the county, he stopped at a Negro house to inquire the way. A Negro man, faultlessly dressed, responded to his call and politely gave him the proper direction. After doing so he asked Mr. Graham if he were a minister, to which he replied in the affirmative. The Negro then said: "May I ask where you were educated?" The prompt reply was: "I am not educated. It does not require an education to preach the gospel." The Negro man politely replied: "Certainly not; but it seems to me that a young man of your promise puts himself to very great disadvantage in

not securing a thorough literary education." "There are," he continued, "so many delicate shades of meaning to the Latin and Greek which cannot be learned from the English, that a knowledge of those languages seems to me to be very necessary." Enough had been said. Mr. Graham gave his horse a stroke with the lines which was soon in a sweeping trot, but he was not a hundred yards away before he said to himself: "I will have a college education if it takes me twenty years to get it."

This incident occurred two years before Mr. Graham could wind up his business affairs and begin the carrying out of his purpose. With an iron will and unswerving determination he went with his wife and young children to Macon, Georgia, and entered the preparatory and theological departments of Mercer University. After spending two years in these departments he entered upon the A.B. course in the College of Arts. It was here that Mr. Graham showed those qualities which are his striking characteristics—an unbending will, and devotion to an ideal. Some of his venerable professors advised him, in view of all the circumstances and the difficulty of the Greek language, not to attempt that course, which was required at that time for the A.B. degree. Mr. Graham, counter to this advice, resolved to become conversant with the original language of the New Testament and would not be discouraged nor turned aside from his ideal of scholarship. So he entered upon the full classical course and graduated at the end of four years with the Bachelor of Arts degree of the University. This was a noteworthy vindication of his independence, self-reliance, energy and ability, and is an apt illustration of the character of the man.

Mr. Graham took a stand among the very best students at Mercer University and went forth well equipped for his splendid work of after years. His success in college is all the more remarkable when it is remembered that during the six years of his college course he served four churches each year as pastor. His time was divided between Salem and Macedonia, Meriwether county; Shiloh, Harris county; Milner, Pike county; Locust Grove, Henry county; Unadilla, Dooly county, and Haynesville, Houston county. In his

last year in college, 1894, he constituted the church at Bullochville, Meriwether county.

The first work of Mr. Graham after leaving college was the founding of the Locust Grove Institute, at Locust Grove, Georgia, where he had been pastor for four years. He considered this an ideal location for a Baptist High School, and though there was opposition to the enterprise, both locally and in the Flint River Association, he succeeded in its establishment. In a mass meeting at Locust Grove it was proposed to name the school Graham Institute, but upon Mr. Graham's insistence otherwise, it was given its present name. To the founding of this school Mr. Graham devoted the last half of 1894 and all of 1895. Under the very able presidency of Prof. Claude Gray, this Institute has become one of the foremost preparatory schools in the South, and is a splendid monument to the judgment and industry of its founder. While engaged in this work Mr. Graham served a part of the time as pastor of the following churches: Locust Grove and Sardis, Henry county; Union, Spalding county, and Unadilla, Dooly county.

From 1896 to 1898, inclusive, Mr. Graham gave his undivided service as pastor of the First Baptist church, of Cochran, Georgia. During 1898-1899, under the direction of the Mission Board of the Georgia Baptist Convention, this devout friend of education rendered noteworthy and untiring service in the Bible Institute work of the State.

In January, 1900, Mr. Graham became associated with the great work which was to claim so large a share of his talent and devotion and to extend his influence among Southern Baptists. He became Field Editor of the Christian Index, of which Drs. T. P. Bell and I. J. Van Ness were the editors and publishers. During this year Mr. Graham served one Sunday per month as pastor of the church at Pinehurst, Dooly county, Georgia. In the early part of 1900, Dr. Van Ness was called to the Editorial Secretaryship of the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, and Mr. Graham, in January, 1901, became Associate Editor of the Christian Index with Dr. T. P. Bell, and in the following year he became a partner with Dr. Bell in the pub-

lication of this paper, and afterwards acquired a half interest in it.

In 1907, Mr. Graham founded the Index Printing Company, of which he has been the General Manager since its beginning. This was a notable achievement of his talent for organization and his industry. In the same year the trustees of Mercer University conferred upon him the degree of D.D., a well-merited honor. In January, 1913, Bell and Graham sold the Christian Index to the Index Printing Company, and they were retained as editors. After two years, in January, 1915, Dr. Bell retired from the paper on account of ill health, and since that time Dr. Graham has been the editor-in-chief of the paper, and General Manager of the Index Printing Company.

Through the Christian Index, with its wide circulation in Georgia and in neighboring States, Dr. Graham has furthered the cause of education and served his denomination in a large way by his able editorial work. During his connection with the paper he has served the following churches as pastor: Jonesboro, 1901; Conyers, 1901-1908, inclusive; Social Circle, five years; Flowery Branch, one year; Ellijay, four years; Hogansville, three years; Stone Mountain, one year. He is pastor of the last two named churches in 1916. He has served as trustee of Mercer University, Locust Grove Institute, and Hearn Academy. For many years he was a member of the Mission Board of the Georgia Baptist Convention and of the Committee on Co-operation. He was present at the inauguration of the Georgia Baptist Assembly, and was one of its promoters. The Mary P. Willingham School was planned and inaugurated by Mr. E. G. Willingham, of Aripeka, Florida, and Dr. Graham, who presented the plan to the Woman's Baptist Missionary Union, at its session in Hartwell, in 1909, which was accepted upon the condition that it be approved by the Georgia Baptist Convention. Dr. Graham secured this approval when the Convention met at Dublin, Georgia, in the same year, and the school has entered upon its work with promise of great usefulness.

In order to further his equipment for his chosen work, Dr. Graham made two tours abroad, the first embracing a part of the

countries of continental Europe and the last Europe and the Orient.

The exceedingly active life of Dr. Graham has left him but little time for writing, except for the *Christian Index*. In 1914, he wrote and published a work which has found large recognition and favorable comment, entitled, "Regeneration in Relation to Other Doctrines." Also he is the compiler of "Select Writings," of Dr. H. H. Tucker, and he is the publisher of "The Baptists, Their Doctrine and Life," by Dr. J. H. Kilpatrick.

As a writer, Dr. Graham's style is incisive, terse, energetic, lucid, analytical, logical, displaying study and care. These qualities are manifest in his sermons, which also give evidence of the critical, exegetical, and doctrinal character of his thought. He is forceful in his sermons, strong in debate and wise in counsel.

The publication of the series entitled "Baptist Biography," of which this is the first volume, was undertaken by the Index Printing Company, according to the plan submitted by Dr. Graham to its Board of Directors. The great task of editing this work has been committed to him, and under his care this series is destined to be a valuable contribution to Baptist History and a further monument to his industry and service.

Dr. Graham, pastor, editor, publisher, student, scholar and organizer, is still in the vigor of life, and may give yet many years of devoted service to the work of the Baptists of Georgia.

BARON DEKALB GRAY.



"Gray, Baron DeKalb, was born at Waynesboro, Mississippi, June 18th, 1855. He is a son of Major John L. Gray and Carolina Salter Gray; an A.M. graduate of Mississippi College, Clinton, 1878; a full graduate of the Southern Baptist Theological Seminary, Louisville, Kentucky, 1883; a D.D. of Mississippi College, 1890; LL.D., 1904; married Alma Ratliff, daughter of Captain W. T. and Mary Ratliff of Raymond, Mississippi, December 9th, 1884.

Licensed 1873, ordained 1878, Baptist ministry; pastor Mound Bluff, New Hope, Mississippi, 1878-9; Midway, Kentucky, 1879-80; Buffalo Lick, Kentucky, 1881-2; East church, Louisville, 1882-4; Clinton, 1884-7; Hazlehurst, Mississippi, 1888-93; First church, Birmingham, Alabama; 1893-1901; president Georgetown (Ky.) College, 1901-3; corresponding secretary Home Mission Board, Southern Baptist Convention, since September 1, 1903; trustee Mississippi College seven years; member, 1893-1901; president, 1898-1901, Board Trustees Howard College, East Lake, Alabama; chairman Committee on Cecil Rhodes Scholarships for Kentucky, 1902-3. Home—College Park, Georgia; office, Healey Building, Atlanta, Georgia."—From current issue of "Who's Who in America."

Such is the bare outline of a life so full of interest that it might well fill a volume like this. It will be seen that after an honorable career in school, this busy man has filled one important place after another, and in each situation has proven himself to be a faithful and efficient servant, being a success in every place and bringing to a happy issue everything he has ever touched.

Dr. Gray is a man of varied and remarkable gifts. In some directions he has shown great brilliance of attainment, but perhaps

the most outstanding thing in all of his life is his broad grasp of great situations and the unquestioning confidence with which his brethren follow his masterful leadership. There are incidents of deep interest in every position he has filled, and the temptation is strong to follow him through each phase of his life; but perhaps the consensus of opinion among those who know him best would be that all his previous life was but a training school for his work as secretary of the Home Mission Board.

As has been said, succeeding everywhere, he never came fully into his own until he was called from the presidency of Georgetown College, Kentucky, to the secretaryship of the Home Board, September, 1903. Then his gifts for the widest sort of statesmanship immediately came to the front. In his understanding of the genius and spirit of Southern Baptists, in his sympathy with their trials, in his joy at their victories, in his keen insight into their inner life, his mastery of their methods of work, his power of unifying, correlating and stating his facts in a concrete way, in his appeal to the heart and imagination of his constituency, he is without a superior, and probably without a peer in the Southern Baptist Convention.

The astounding growth of the Home Board's work under the leadership of Dr. Gray is vividly set forth in his annual report to the Southern Baptist Convention at Nashville, Tennessee, 1914, upon the close of a decade of his services as Secretary. A portion of the introduction to his report follows:

"Our Sixty-ninth Annual Report we submit with sincere gratitude and devout thanksgiving to God. Ten years have passed since we met in this hall, and momentous years they have been. To no other nation have they meant so much as to our own. We were then just beginning to feel the significance of our national expansion, had a sense of our emergence into a world power, were fairly launched upon a colonial policy with Porto Rico and the Philippines, a hemisphere apart, on our hands. After five years of intervention in Cuba we had just permitted their ensign to supersede the stars and stripes at Camp Columbia, and the last of the American soldiers had left the Island in peace, which for years had been rent by war and drenched with blood.

"Since then we have built the Panama Canal, the most stupendous enterprise of all history, which is to change the geography of the world and its intercourse and commerce likewise.

"These have been fruitful and significant years for Southern Baptists. Confining ourselves to the Home Mission aspects of our growth a few comparisons may not be out of place:

| | |
|--|----------------|
| Receipts in 1904..... | \$127,850.56 |
| Baptisms in 1904..... | 8,017 |
| Additions to churches in 1904..... | 17,288 |
| Receipts in 1914..... | \$397,589.12 |
| Baptisms in 1914 | 30,861 |
| Additions to churches in 1914..... | 56,747 |
| For the eleven years from 1904 to 1914, inclusive, our receipts have been | \$2,981,974.97 |
| Baptisms | 238,656 |
| Total additions to membership to churches..... | 441,779 |

A glorious record indeed!

Then we had no Church Building Loan Fund.

Now we have\$95,476.28

and have fairly launched our campaign for the great Million Dollar Loan Fund.

"In other respects our growth has been quite as significant."

Dr. Gray has been unsparing in the demands made upon himself since the beginning of his ministry. Without thought of cost he has thrown his whole soul into whatever task lay at his hands, and his unselfishness is one of the great outstanding facts in his life. It seems superfluous to select any one instance from the many that he has shown as he toiled in the kingdom, but when pastor of the First Baptist church at Birmingham, Alabama, the Baptists of the State were in dire distress over the debts threatening the life of their schools. His location at the seat of one of the schools, the complete confidence in which he was held by his brethren, both as to the soundness of his judgment and to his ability to serve, made him the natural leader in the campaign to raise between forty and fifty thousand dollars to relieve the situation. The case seemed almost hopeless, and, but for his optimism,

his great appeal, his untiring efforts (often working with high fever in his veins, contrary to every instinct of self-preservation) the whole campaign would indeed have issued in failure. He did it all without compensation of any kind, for the love of his brethren and the love of his Lord. The wonderful field of usefulness occupied by the Alabama schools and the lifting of the paralysis of debt which hung over all of the world will forever be a tribute to the genius of his head and the greatness of his soul.

Dr. Gray has had a wonderful capacity for seeing into the heart of things and rallying his people about the essential point at stake. This was seen when in consultation with a few others he became one of the founders of the Southern Baptist Young People's Union, which held in line for the Sunday School Board in after years the vastly important field of training of the young Baptists of the South and keeping them in touch with the Southern Baptist Convention.

He has an absolute genius for friendship and somehow manages to attach people to him with ties that defy the dissolving hand of time.

When the necessity of work has called for it, when the larger interests of the kingdom made the demand, he has not hesitated to cross even his best friends in important matters, and if need be, alienate them for the while. But even so, his friends have learned to follow his leading and to love him personally, both because of what he is and of the great things which he is doing. Dr. Gray is a Baptist to the core; a broad, farseeing Baptist, and yet with Christian sympathies which without being fulsome are extensive enough to take in the whole brotherhood of Christ.

Dr. Gray is primarily a Home Mission man because it is to that task his brethren have called him, but so wide is his vision that he could be used at any hour of the night or day in an appeal for any other interest fostered by the Convention. Without the slightest jar he could be transferred from one position to another, needing only to learn the details of the new work to be able to successfully manage it. His power as a platform speaker is truly remarkable. He never speaks without feeling a deep sense of the importance of



what he is saying to the people, and, with all, his mind is so quick, his wit so ready, his pathos so genuine, his sincerity so apparent, that there is always the feeling of joy when he rises to address a Convention, and likewise a feeling of regret when he has completed his message, regret that the sound of his clear voice and sterling appeal has ended.

Dr. Gray is also a statesman of high rank. He came from a State where he would easily rank among the greatest of her sons if he had chosen to cast his lot in a line that would have led him to the public service of a politician. Indeed, it is a wonder that his life did not take such a turn, so keen is his interest in all matters of public concern.

His family life is one of the most beautiful that can well be imagined. Those who have been admitted into the intimate fellowship of that rare home can never forget the charm and the glory of it all. The queenly wife, the cordial, gracious children, and the princely husband and father form a circle that any one loving the best things of life would delight to enter.

In the good year of 1916 Dr. Gray is in the prime of his power, ripe in experience, wide in his knowledge, wise in his methods, and consecrated in spirit, ready for the service of God in this the most wonderful day that the world has ever seen.

CLAUDE GRAY.



James Nelson and Antoinette Gray supplemented each other's life to their mutual happiness from the date of their marriage until separated by death. They made a home five miles north of Jackson, Butts county, Georgia. The home they made was in the country, and it was one in which God was honored and his Son was trusted. It was blessed with moderate means and with bright boys and girls. The ideals of the father and mother were not to amass a fortune in landed estates and in stocks and bonds.

They set themselves to the task of character building in their children, which they considered greater riches. Their success in this respect was their crown of glory in old age.

One of the sons born into that home was Claude Gray, who first saw the light May 18, 1872. He was reared on the farm and in his early years was schooled in the art of diversified agriculture. The toil of the ploughman gave him a strong physique and thus prepared him for mental labor in the after years. In season he worked at his father's gin, and thereby learned to deal with the public. This, too, was in preparation for the public life that he was destined to lead. The clean life which he lived as a boy, and the love he bore and the respect he showed to his parents made him a favorite in his community. From early life he was the pride of his parents and enjoyed the confidence of the people of his county.

The schools of his local community were inadequate for his education. In the courses they offered he took a high stand and was a favorite with his teachers. As he developed in body and mind schools of higher grade were entered. The Jackson High School, in Butts county, Georgia, was the nearest, and in order

to enjoy its advantages he walked three and a half miles each way daily. It was in this school that his mental ability and earnestness of purpose to get an education attracted the special attention of his teachers and of the public. In the Fall of 1889 he entered the High School at Monticello, Jasper county, Georgia, where he did some special work preparatory to entering college. This work was soon accomplished, and on January 1, 1890, he entered the Freshman class, half advanced, in Mercer University, Macon, Georgia. In a short time after he matriculated at Mercer his classmates, fellow students, and professors discovered that he was an honest and painstaking student. In the nearly four years he spent in the University he was never known to slight his work or to answer unprepared when called on to recite. Mathematics was his favorite study, but his record in language and science was never low. It was a serious matter with him to master the lessons which were assigned him.

The clean life of Mr. Gray distinguished him as much while in the University as his studious habits. None of his college mates ever heard him use language that might not have been fitly spoken in the presence of refined ladies. One of his classmates who sat by his side for four years never heard a single ugly story from his lips in all that time. In the malicious pranks of college boys he was never known to take a part. Though young in years and full of vitality, his life and work with him were a serious business. When he entered college he was not a professed Christian, but his conduct was as consistent as was that of any ministerial student on the campus. In the Spring of 1890, his Freshman year, he was happily converted and joined the Baptist church and was baptized by Dr. E. W. Warren. Mr. Gray made an honorable stand in his class and graduated with the A.B. degree in June, 1894.

Prof. Gray is a born teacher. His first experience as a teacher was at Austin's schoolhouse, in Butts county, Georgia, when he was only seventeen years of age. Tact in management and aptness to teach marked him at this early age as a coming educator. In the Summers during his college course he taught at

Cedar Rock schoolhouse, in his native county, and where he himself went to school as a small boy. The work he did was pleasing to both parents and pupils.

It was in the Fall of 1894 that Prof. Gray began his career as an educator. Hearn Academy, at Cave Spring, Georgia, the oldest Baptist High School in the State, sought and secured his services. The buildings were inadequate and badly in need of repair, and the boarding patronage was small. New life was put into the school from the first, but there were no funds available for the enlargement of its facilities. In the Fall of 1895 Prof. Gray became principal of the Commerce High School, Commerce, Georgia, where splendid success attended his efforts for two years.

In the early Fall of 1894 B. J. W. Graham, a classmate of Prof. Gray at Mercer University, founded the Locust Grove Institute, Locust Grove, Georgia. Prof. Y. E. Barger, who was one of his college mates, was its first president. While Prof. Gray was at the head of Hearn Academy, Cave Spring, Georgia, Mr. Graham visited that school, and the next year he preached the commencement sermon for Prof. Gray at Commerce. In these two visits he observed the growth and peculiar tact of Prof. Gray as a schoolman. Accordingly, he used his influence to secure him as the President of the Locust Grove Institute. Prof. Gray was elected to this position and took charge of the school at the opening of the Fall term of 1897. He has been at the head of that institution without a break until the present, 1916.

The Locust Grove Institute was founded under the direction of the Flint River Baptist Association, and when Prof. Gray took charge of it the patronage was small and it had only a wooden building with class rooms and auditorium and two small cottages which were crudely thrown together. A disastrous fire destroyed the school building, but a splendid brick structure was erected to take its place. A brick dormitory for girls, with a central dining hall, was constructed and a large frame building was erected as a dormitory for boys. Later this was destroyed by fire and an up-to-date brick building was erected to take its place. Additional grounds

have been purchased and the school has enjoyed a substantial growth through all the years.

Through the leadership of Prof. Gray the student body has been built up to the limit of the capacity of the material equipment of the school. At the opening of the Fall term, 1916, it had the largest enrollment of students in its history. The two things which have made the school distinguished throughout Georgia and beyond have been the spirit of the student body and the high stand which its pupils have taken in colleges and universities. Though the school is co-educational and its students are at the critical age when they enter, no shadows of disgrace have ever fallen upon it. It has been managed with a master hand, and that hand has been the irrepressible influence of its President.

Prof. Gray is an unpretentious man, modest to a fault, but he is a manly man, pure in mind, chaste in speech, and clean in life. He is a devout Christian and lives his religion among his pupils and fellow citizens. In many respects he is a genius in business, but not so much for himself as for the school over which he has so long presided. More than once he has been sought by cities as superintendent of their system of schools, and more than once he was offered professorships in Mercer University, Macon, Georgia, his alma mater, and in other colleges. In every case these and other new positions offered him meant increased pay and a promotion in the educational world. But he has chosen to bury himself in a struggling Baptist High School rather than to enjoy the luxuries of larger salaries and greater honors. But his burial in the Locust Grove Institute has meant the planting of his life in a fertile soil and an abundant harvest in the untarnished character and in the useful lives of its students. The full fruitage of that planting will not be reaped for generations to come, and he shall not know its abundance and richness until the final day of rewards.

December 31, 1902, was a happy and fortunate day for Prof. Gray, because of his marriage on that date to Miss Daisy Smith, of Indian Springs, Georgia. They were divinely mated in mental capacity, in training, in tastes, in religion, and in the spirit of self-sacrifice in the interest of others. Two children of their own

have blessed their union, Martha Caroline and Claude Nelson. They are devoted as father and mother to these, and besides they take the parental oversight of every young man and young woman who becomes a student in the school over which they preside.

As an educator the name of Claude Gray deserves to be recorded among the most distinguished of that class, and as a Christian gentleman he is without a peer.

JOHN HARVEY GRIME.



The subject of this sketch was born, July 29, 1851, near Cookeville, Putnam county, Tennessee, on the table-land of Cumberland mountain. At the age of two years, his father moved to the extreme Southern part of said county, settling in the midst of an unbroken forest, where young Grime grew to manhood amid the rugged scenes of pioneer life. He is of German and English extraction, the son of John and Lois (Smith) Grime. His early life was spent in clearing away the heavy forests, and in hard manual labor on the farm, from early Monday morning until the stars could be seen Saturday night. Such a thing as a holiday was unknown to him.

His educational advantages were very poor, learning only to read and write and calculate in simple numbers. The nearest post office was more than ten miles away, and was visited only once a month. Hence, such a thing as a newspaper was unknown in his father's home. In fact, he was a grown man before he knew that there was such a thing as a denominational paper published. The books of the home consisted of the Bible, school histories, and Josephus' works.



In this crude state, at the age of seventeen, he gave his heart to God and united with Boiling Spring Baptist church, Putnam county, Tennessee, and was baptized by Elder J. R. Bowman. The Lord soon laid upon his heart the preaching of the gospel, but, looking out from beneath this cloud of illiteracy and ignorance, it seemed impossible. For eight years this battle raged. In the meantime, February 8, 1872, he was married to Miss Eliza A. Vickers. This only increased the difficulties by assuming the care of a family in the extreme depth of poverty. This call became like fire in the bone while these difficulties were plead heroically before God, often with earnest prayer and flowing tears. He would say in his heart: "I can't! I can't!" But the more he fought it off the harder God pressed his claims. Finally, in July, 1875, he surrendered and was licensed to preach by Pistole's Baptist church, White county, Tennessee. He was ordained by this same church, March 27, 1876. Elders T. R. Cooper and J. W. Cunningham composed the presbytery.

He took up the work with a zeal born of God. So greatly were his labors blessed that they soon had reached a territory covering several counties. But, just how much he was handicapped and how much he longed for preparation for his life work, no one but himself could know. At last, he decided to enter school and trust God to lead him through. So he moved his family, consisting of a wife and one daughter eight years old, to Watertown, Wilson county, Tennessee, and entered Round Lick Academy, January, 1883. He rented a house two miles from the schoolroom in order to get it cheaply. That the reader may get some idea of his struggles, the following is related: While in school, his wife was taken sick, and for nearly one whole Winter he carried his classes, making two trips each day, most of the time on foot, to the schoolroom, a distance of two miles, to recite in his classes, doing all his cooking, washing and ironing, besides the other chores, and waiting on a sick wife.

He has never taken a college degree. His education consists of a select course. This course consists of mathematics up to higher algebra and geometry, the various sciences, English analysis, and

several books in Latin and Greek. His studies did not cease with the school course, however. He has supplied himself with a liberal and select library of some five or six hundred volumes, with which he has made himself familiar. He might be termed a "book-worm."

Theologically, he is a strong Baptist, and a strict constructionist. A "thus saith the Lord" settles all questions with him. He seeks to know the exact mind of God on all questions. Therefore, he is critical in his investigations. He is never satisfied with a surface view of a question. He digs deep, building upon bed-rock principles. He takes much pleasure in the study of history of all kinds, and especially church history. In fact, he is the very embodiment of church history, and has shown himself a master in the art of gathering historical facts.

He is an author of no mean ability. He has had published the "History of Middle Tennessee Baptists," a book of nearly six hundred pages. Besides, he is the author of the following small books and tracts, viz., "Hereditary Depravity," "Close Communion and Baptists," "Catechism of Ecclesiastical History," "History of Alien Immersion," "The Church," etc. These have all been well received, some going into other editions. Besides this, he has written extensively for the press. He has been a special contributor to "The Missionary," "The Baptist Gleaner," "The Baptist," and "The Baptist Flag." He acted as "Field Editor" of the "Baptist and Reflector," as associate editor of "The Baptist Helper," and "Liberty Baptist," and editor of "The Baptist Freeman." Besides this, he has written largely for other publications. He has had a number of written discussions with some of the ablest in our denomination, and they have always found an opponent worthy of their steel. In fact, he wields a trenchant pen and is considered one of our best writers.

As a minister, he ranks well and is considered one of the strongest in Tennessee, not only by our own people, but others as well. He has never been able to supply the demands upon him for work. Besides quite a deal of field work, he has held pastorates in Middle Tennessee in both town and country too numerous to mention by

name. He spent 1901-1904 in Kentucky, where he was pastor at Cave City, Horse Cave, Glasgow Junction and Upton; 1904 and 1905 were spent in West Tennessee, where he was pastor in Tiptonville and Ridgely; 1905-1909 were given to Texas, where he was pastor in Corsicana, Frost, Blooming Grove, Kerens and Ballinger. Some of the above pastorates were for one-fourth time, some for one-half time and some for full time. In the latter part of 1909 he returned to Middle Tennessee, where he is now preaching to five country and village churches. He has never sought prominence or flattering positions. Faithfulness has ever been his watchword, and in him the poor and neglected have always found an abiding friend.

In the pulpit he avoids the offensive, while he "shuns not to declare all the counsel of God" fearlessly. His style is methodical and argumentative, while his logic is clear and incisive. He has been characterized as being "as sweet as honey and as sharp as a dagger." Principle is to him more than life itself. He is as near as possible the very embodiment of Baptist doctrines, and is considered authority where he is known. His clear insight and critical mind, coupled with humble boldness, make him in the truest sense a "defender of the faith." In fact, he is "set for the defense of the gospel."

His work has been fruitful. Large numbers have been converted under his ministry, and he has baptized about two thousand persons with his own hands. He has established several churches and a number of church houses have been erected under his pastoral supervision.

The wife of his youth was called home, December 17, 1892, leaving a daughter who is now teaching in one of the Baptist schools in Texas. He was again married, September 27, 1893, to Miss Lassie Young, of Watertown, Wilson county, Tennessee. This union has been blessed with one son, who has the same initials as his father.

He has been a very busy man, and even now, with sixty-four Summers behind him, the demands upon him for work seem to increase. His reputation is without tarnish and his integrity un-

questioned. He has never been known to betray a friend or cower before a foe.

The evening shadows are growing long, and his sun is going down in a cloudless sky, in peace with God and all mankind.

FRANK SHELBY GRONER.



The year 1877 was but three days old when Frank Shelby Groner was born. It was in Collin county, where the land is as black and the people as prosperous as anywhere in Texas.

Being the oldest of nine children, six boys and three girls, with plenty of room in the great outdoors, he learned to work—he dreamed as he plowed and he didn't forget. Some men work without dreams and some dream without work. Happy the man who tempers his dreams to his tasks. This was Frank Groner. He

got in the habit.

His father was his teacher, chiefly, until he went to college. He learned in the home to read good books, and, best of all, to love to read them. And with the growing consciousness a deep and subtle thing took hold of his life—it was religion, and for this blessed influence he stands particularly indebted to his mother.

At fourteen he started to college and for five years he worked steadily on, completing his preparatory and his college work for his bachelor's degree. The school at which he graduated, the North Texas Baptist College, has since been discontinued.

After graduation, he taught school for three years, one year in the country and two years at Benjamin, Texas.

He then left the pedagogue's chair for the study of law. After one year in the law school of the University of Texas, he received

his license and hung out his shingle in his home town of Jacksboro. This was in 1900, and in this same year he was elected to the office of County Attorney. He held this office through two successive terms, until 1904. In his second term of office he was also attorney for the Rock Island Railroad, and for the Western Union Telegraph Company. But the legal career that was opening up to him with such flattering prospects was never to be fulfilled.

As he was closing his second term of office, in 1904, the conviction grew strong upon him that he ought to preach. It did not come all at once, but it came with no uncertain appeal. The wind set in favorably from the sea and the tides were full, then the dikes broke and inundated his whole life. He has never doubted that he was called to preach.

He cut the bridges behind him. As he decided, he acted. It is characteristic of his life. He moved out of his law office the last day of the year, 1904, and was called to the First Baptist church at Stamford in January, 1905, having been ordained to the ministry.

In that church he preached his first sermon, and there for seven years he lived and preached and worked, contented with his task. It wasn't a big church he found, but a big task; not many members, but enough to be faithful to; not a fine house to worship in, but a fine place to build one; not a place to rest, but a chance to work. This was enough for a man of his temperament. He was not hunting a bigger field; he was making one. He was not hunting a bigger salary; he was doing the first best thing—he was earning it.

He began at Stamford with 147 members, \$150.00 contributed to State Missions and \$40.00 to Home and Foreign Missions. When he left, there were over 800 members, \$1,000.00 contributed to State Missions and \$750.00 to Home and Foreign Missions. In the meantime the pastor's salary had been raised from \$1,000.00 to \$2,400.00 and a home, and the old frame church building had been torn down and a \$50,000.00 modern brick building had taken its place. Things were moving up.

These seven years were years of growth, not only of his work but of himself. No man can build greatly in a community without building over against himself also.

In the meantime larger fields were looking with envious eyes toward the Stamford church, and, in 1911, the Columbus Street Baptist church, of Waco, laid claim to her pastor and secured his services. It was a smaller church, but it was in a larger city. That was five years ago. The membership of the Columbus Street church in that time has increased from 500 to 1,100, and the Sunday School from 250 to 650. There is a reason. A hard student, a preacher with a message, attractive and popular, a good pastor, a helper of his people in many ways, a friendly man with a saving sense of humor, an organizer and builder with a gift for finding and placing men, a quiet and irresistible persistence,—this and something else, or several other things, account for his getting hold of situations and his splendid success.

In the meantime he has not been idle or indifferent in regard to the wider denominational and other enterprises for the public good. For five years he maintained and was President of the West Texas B. Y. P. U. Assembly at Stamford; two years President of the Lampasas Baptist Assembly; President (1914) of the Pastors' and Laymen's Conference of Texas; member of the Baptist Board of Education, of Texas; member of the Executive Board of the Baptist General Convention, of Texas; now campaign manager of the Central Texas Baptist Sanitarium to be built in Waco.

In addition to the public services mentioned above, he has an annual midwinter Bible Conference in his church, for which he secures some of the leading Biblical scholars and teachers in the country, and also some of the most popular public speakers.

At the commencement of 1915, Baylor University conferred on him the degree of Doctor of Divinity.

It is believed by his friends that his greatest single success occurred in June, 1903, when he was married to Miss Laura Virginia Wyatt. A charming woman she is, as every one knows who has had the good fortune to be a guest in their home, a leader in all church and denominational work, the mother of five fine chil-



dren, and not less a homekeeper because of her personal and public services.

Dr. Groner has staying qualities. He has never moved but once. We are in need of preachers who will stay with their job, to lift it if it be low and enlarge it if it be little, and if it be bad to feel in that very fact the highest appeal to make it good. If it has no worseness nor lack, then the job is finished and it is time to move to a new place where life calls for help and healing. One of the tragedies of the churches is the nomadic preacher, and it is a double tragedy. It hurts the preacher and it hurts the church. That the children in the homes of the community should grow up and never really know the pastor or look upon him as a friend is a distinct calamity. On the other hand, how beautiful it is where the pastor abides with his people and those fine sympathies and confidences and interests are interwoven into a common life and he becomes the voice, the prophet, the sweet influence that hallows and inspirits and puts a new flavor into the whole of life and all of its activities.

A country boy, a student, a lawyer, a preacher, a pastor, but above all a plain man of the people whose kindliness and religion draw men to him and give power to his ministry—this, in a word, is Frank Groner, the people's pastor.

JAMES EDWIN HAMPTON.



Dr. James Edwin Hampton, son of Samuel S. and Lucy Ann Hampton, was born in Ralls county, Missouri, near Monroe City, April 16, 1876. Young Hampton spent the early part of his life in the country on the farm, an advantage in so many ways to the life and habits of youth it ought to be regarded chief among providential blessings. The fertile field, bending orchards, waving grasses, laden grain fields of a Missouri farm would enrich the life and fructify the mind; and the glorious sweep of the

rolling prairie would give grandeur and beauty to disposition and purpose.

The call of Dr. Hampton to the ministry was a recurrence to type. One of the prominent figures in earlier Missouri history was the maternal grandfather, Rev. Christy Gentry, after whom the scion follows in the sturdy qualities of a pioneer.

At seventeen years of age the boy Hampton began studies in the High School at Monroe City, Missouri. Upon the completion of the High School course he entered William Jewell College, at Liberty, Missouri, and prosecuted his studies, attended by the common hardships of poor boys, the overcoming of which transforms them into radiant stepping-stones up which buoyant manhood bounds.

The call to the ministry followed young Hampton's conversion three years later. The dates were 1895 and 1898, respectively. These momentous events occurred at Bethlehem church, Ralls county, Missouri, under the quiet influence of a country home and a country church, and the poise of character possessed by Dr. Hampton in such marked degree is the result.

Dr. Hampton was graduated from William Jewell College, Liberty, Missouri, in the class of 1900, with the A. B. degree, going

at once to the Southern Baptist Theological Seminary, Louisville, Kentucky, where he spent two years. The degree of Doctor of Divinity was conferred on him in 1911 by the Baptist University, Oklahoma.

Dr. Hampton was ordained to the ministry three years after his conversion, by a presbytery consisting of Rev. Wiley J. Patrick, D.D., Rev. E. S. Graham, D.D., Rev. J. H. Riffe, Rev. W. R. Painter, Rev. W. B. Busby, and Rev. B. F. Hixon.

From the first service rendered as pastor, it has been increasingly evident that Dr. Hampton possesses "the shepherd heart," and that nature and grace have conspired in making a man of ability and adaptability, a man who will grow as a preacher and ripen as a scholar as the years come and go. Dr. Hampton is a student of human nature, as well as a devout student of truth. Fresh from the sources of knowledge, and fresh from the scenes of human need alike, this vigorous young man comes to his pulpit, and as truly does he go from the fountain of life to his people whom he feeds. His life and ministry are a perpetual response to the injunction of the apostle who said, "Feed the flock of God."

Dr. Hampton has occupied the position of pastor in four churches: Lee's Summit, Missouri; Pattee Park, St. Joseph, Missouri; Moberly, Missouri, and Gainesville, Georgia. At Gainesville his bow still abides in strength. Of him one of his hearers and constant companions says:

"It has been said that in every sense a man's religion is the chief fact with regard to him. Religious convictions, well grounded, form a basal center from which radiate the forces which affect powerfully the position which a man takes on every question that confronts him in all the avocations of life. Conversely, the relationship which a man bears to the affairs of life of whatever nature and the effect produced by his contact with the world reflects the character and degree of his religious convictions. The true measure, therefore, of a man can not be obtained by confining our observation to only one phase or division of his life's activities. Then, to really know a man we must have opportunity to make observations from different angles.

"With regard to Dr. Hampton, from every point of observation, the needle points true to the solid, basal center of deep religious conviction and consecrated manhood. His work here has demonstrated his ability as an organizer. This is manifest, not only in the growth and real development of the church as a whole, but is plainly observable through all the departments and auxiliaries down to the individual member. Largely as a result of his influence and leadership, we have an A-1 Sunday-school, an A-1 B. Y. P. U., and a Woman's Missionary Society that would be in the A-1 class if they were graded.

"As a man he stands foursquare to all the forces with which manhood has to contend. We have never known him to try to hide behind a clerical coat. While he might be considered somewhat dogmatic on occasions, he could never be accused of seeking to follow the way that has least resistance. While he does not seek controversy, he does not turn aside to avoid opposition.

"As a friend he is honest and sincere, not ostentatious, but can always be found when needed. While he takes pleasure in commending your virtues, at the same time he does not hesitate to point out to you your faults and foibles when necessary, though always in the kindness of a brother."

ROBERT TAYLOR HANKS.



Rev. R. T. Hanks was born in Olney, Alabama, April 23, 1850. His father, A. M. Hanks, was a merchant, farmer, and preacher. His mother—née Miss L. C. Sanders—was one of the wisest and best of women. When but a boy, his father moved from Olney to a farm called Chestnut Hill, near Spring Hill, Alabama, where he and two prosperous farmers established a school. His post office was Pickensville. His father had a theory that a child should not be started to school until he was ten years

old. At that age in the life of R. T. Hanks the war between the States broke out, and all the teachers went to war. By the time the war closed he was fifteen, and knew about farming, knew Negroes, mules, dogs, etc., but was ignorant of books. He had four older brothers in the army, and there was too much to engage the family to think about home education.

After the war he walked four miles to school at Pickensville, taught by Rev. John W. Taylor, a graduate of Howard College and of the Southern Baptist Theological Seminary. Dr. John A. Broadus said of him: "He was the only student I ever taught whom I never had to correct. I never put a single red mark on any of his exercises." Young Hanks was exceedingly anxious to learn. Notwithstanding he had to stay out of school for six weeks that Fall to haul corn from the farm of Mr. William Dupree, in Mississippi, some twenty miles away, he began practically at the beginning, but passed through Webster's spelling book, the first book of rhetoric and half through the second, through Coleman's Mental Arithmetic, Davies' Arithmetic, Davies' Algebra and through four books of geometry that session. He never made any such progress any more, and, too, except for a time in Carrollton, Alabama, he never had Mr. Taylor for a teacher.

When Mr. Hanks was in his twenty-first year, he went to Dalton, Georgia, to read law under his uncle, Col. J. A. R. Hanks. He had already felt called to preach; had joined the church under Mr. Taylor, in Pickensville, when a boy of fourteen, and from that day on was resisting his call as hard as he could. He fancied that if he left loved ones and old acquaintances he would not care if men were lost. He joined the church in Dalton, under the pastoral care of Rev. Geo. A. Lofton, and tried to be a faithful church member. And he devoted himself to the study of law, and as his uncle had a large law library and a fine practice and no children, and as he was to be partner at first, then heir if his uncle should be called away first, he had every worldly inducement to stick to the law. But all at once, and unexpectedly, deacon Blanton made a motion in conference that "our young brother, Robert Taylor Hanks, be licensed to exercise his gifts in the gospel in public." The young man was dumbfounded, for he had been hiding behind the fact that nobody except himself had seen and felt his call.

It was "the last straw," and it did the breaking. The young man surrendered, that's the word—surrendered. Pastor Lofton announced an early appointment for him to preach. He did not preach; he tried; he failed. He talked some five or ten minutes, turned blind from confusion and quit. Deacon Black prayed, and "thanked God for the failure of our young brother."

Not knowing any better, the young brother went off to the Southern Baptist Theological Seminary, Greenville, South Carolina. He knew he needed more education, and he had heard the Seminary was a school where they educated preachers. After two sessions, and having taken all the English course, he saw he needed to know languages, especially Greek. So he went to Richmond College. No; at first he went to Howard College, Marion, Alabama. But his health broke down, and he went home to "recuperate," as Dr. Wilkinson, the college physician, put it. He recuperated by running his father's farm that year, and by working a corn crop with his own hands, with the proceeds of which he went to Richmond College. He borrowed twenty-five dollars with which to start to the Seminary, getting there with four dollars and fifty

cents. He managed by the aid of the Students' Fund, by economy, by industry, and by an unflinching faith, to pull through the two years and to pay back the twenty-five dollars. For instance, while in the Seminary, through the influence of Dr. John A. Broadus, a Mr. Martin, of North Orange, New Jersey, sent him a hundred dollars. It ought to be said here also, that, while sick with typhoid fever at Howard College, Mrs. Crenshaw took him to her home and nursed him back to health, no doubt saving his life.

He spent three years in Richmond College, having Rev. B. W. N. Simms for a most congenial and helpful roommate, and making his way by preaching to the churches at Louisa and Cool Springs, "supplying" the other two Sundays when wanted, and helping in meetings during vacation. One vacation he supplied for the First Baptist church, Petersburg, Virginia, between the pastorates of Dr. William E. Hatcher and Dr. T. T. Eaton. He was to get \$100 for two months' work, and his board. The church paid him \$233.

After leaving Richmond College, he went back to the Seminary. He left the Seminary to accept the call to the church at Dalton, Georgia. There he remained four years. During this first settled pastorate, he married Miss Mattie Bernard Jones, of Louisa, Virginia, daughter of Colonel F. W. Jones, sister of Rev. J. Wm. Jones, D. D., and aunt of "the Jones boys." He has often been heard to say: "God gave me the best wife a pastor ever had," and all who knew Mrs. Hanks will testify that she certainly was one of the Lord's best.

After Dalton he was pastor four years in Albany, Georgia; seven years of the First Baptist church, Dallas, Texas; seven years of the First Baptist church, Abilene, Texas; one year each at Sweetwater and Stamford, Texas; two years at Caldwell, Texas; five and a half years of Calvary Baptist church, El Paso, Texas, and two years at Palacios, Texas. There God called Mrs. Hanks up higher and he resigned, accepted an election as general missionary by the State Board, and moved back to Abilene, Texas, where he has two sons living; with the older of the two he makes his home.

For four times, between several pastorates, he has been general

missionary. He was elected five times, but could not accept one time.

He resigned his pastorate in Dallas four times, but never did get it accepted. The last time he said to the church: "I am going to quit, whether you accept my resignation or not, as I feel called of God to make another newspaper for the Baptists of Texas." The senior deacon replied: "You may leave us, if you will, but this church will never put an acceptance of your resignation upon its minutes." He did leave that good church, and made The Western Baptist. After two years he sold the paper to Rev. M. V. Smith, of Belton, Texas, and Rev. J. B. Cranfill, then of Waco, Texas, and they changed the name to The Baptist Standard, and now it is the Baptist paper of Texas.

When he went to Dallas, there were two First Baptist churches in the city. The church had a contention and divided. Something like eighty-three of the members went off and claimed to be the church. Some three hundred or more remained, and claimed to be the church. Within six months they made friends, and the minority took the name of the Live Oak Street church. Within a year they reunited. They had two pastors and both resigned. Without a nomination or a committee, the united church balloted for pastor, and Mr. Hanks got absolutely every vote.

While Mr. Hanks was pastor in Dallas, Rev. Kit Williams started a Sunday-school supply store and a Sunday-school paper. He employed Dr. B. H. Carroll and Mr. Hanks to write the lessons for his paper. Mr. Hanks began writing an analytical lesson, the first of the kind that had appeared up to that time. The style was adopted by a good many lesson writers, but has since fallen into disuse. It required immense work.

Besides his pastorates, and being a representative of the State Mission Board, Mr. Hanks has been offered some denominational positions. At one time he was approached by influential members of the trustees to know if he would consider the position of President of Baylor College, at Belton, Texas; and the president of the Board of Trustees of Simmons College wrote him at one time that he was the unanimous choice for the presidency of that institution.

He has been a trustee of Baylor College, of Simmons College, and is now a trustee of Palacios Baptist Academy, and of the Southern Baptist Theological Seminary.

During his pastorate in El Paso he had the experience of uniting two churches, which had originally not been on friendly terms, and again he was the unanimous choice of the united church for pastor.

He has often been called through the deep waters. He has buried six little children, his remarkably gifted daughter who grew to young womanhood, Bess Page Hanks, and who was of inestimable help in his work, and finally, in Palacios, God took his wife. Now he walks alone, and yet in Christian resignation and cheerfulness he pursues his work, counting it all joy that he might finish his blessed ministry.

JOHN STEGER HARDAWAY.



Rev. John Steger Hardaway, pastor of the Central Baptist church, of Newnan, Georgia, 1916, was born in Amelia county, Virginia, on August 23rd, 1852. His parents were John Segar Hardaway and Sallie J. Steger. His mother was a Baptist, and a woman of devoted piety; his father was an Episcopalian. He was converted at the age of seventeen, while a student at the Amelia Academy, and was baptized into the fellowship of Mount Tabor Baptist church, of Amelia county, Virginia, by the pastor, Rev. L. W. Moore. This church has since ceased to exist, being merged into the Arbor Baptist church, Amelia, Virginia.

After reading law a year, he was impressed that it was his duty to preach. He attended Richmond College, and the Southern

Baptist Theological Seminary. He was ordained to the gospel ministry on May 20th, 1878, at Mount Tabor Baptist church, Amelia, Virginia. The presbytery consisted of Professor Edmund Harrison, of Richmond College, Richmond, Virginia, Dr. A. E. Dickinson, Editor of the Religious Herald, and Rev. L. W. Moore, his pastor.

For one year he labored as a colporteur in the Middle District Association of Virginia. He served for a brief term as pastor of Clarksville and Boynton Baptist churches in Mecklenburg county, Virginia; after which he returned to the Seminary at Louisville. He was called to Oxford, North Carolina, in 1883, which he served until the Fall of 1903, when he accepted the call to the Central church of Newnan, Georgia. During his ministry in Oxford, North Carolina, the present splendid brick church was erected, and the membership nearly quadrupled in number.

In November, 1903, he became pastor of the Central Baptist church, of Newnan, Georgia, of which church he is still pastor, 1916. He served nine years as a member of the Mission Board of the Georgia Baptist Convention, and has been for ten years one of the Trustees of Mercer University. He was honored by Mercer University with the degree of Doctor of Divinity.

In 1883 he married Miss Anna Hunter, of Wake county, North Carolina, who was at that time teacher of music in the Oxford College, Oxford, North Carolina. Few ministers have been so blessed in a helpmeet. Prudent in act and speech, practical and economical, she has proven a great blessing. They have had six sons and two daughters. One son died in infancy, and his eldest daughter, a lovely Christian, died in young womanhood. Two of his sons are young ministers, Revs. Hunter B. Hardaway and Richard E. Hardaway, completing their course at the Southern Baptist Theological Seminary in 1916. His other sons are John S., Carey J., and Wm. T. The daughter is Anna Hunter.

The following was written by one of the deacons of the Oxford church concerning his life and work in Oxford. "As a preacher: For solid worth his sermons are the equal of any delivered in the pulpits of North Carolina. They are the sermons of a man who

has felt in his own heart the force of what he preaches to others. They are living messages. . . . He is an earnest man; he is a sincere man; he is an unselfish man; he is a stable man; he holds to the good old ways; his soul is anchored in the doctrine of salvation by grace. He stands foursquare to the winds and has the courage of his convictions.

"As a man: He preaches not only on Sunday, but every day of his life. I am but expressing the feelings of this community when I say that his life before us is a beautiful sermon. In his own life he exemplifies the Christian religion. He has gone in and out before us for these many years, and no man in the community has heard aught said against him by saint or sinner. On all questions affecting the good of the community, it has never been difficult to place Mr. Hardaway. You have only to find the right side to know where he stands.

"As a pastor: He has ready access to the hearts of the young, and has the confidence of them all. The sorrows of his people are his sorrows, their burdens, his burdens, their losses, his losses. I suppose he has carried more sorrows and borne more burdens of other people than any other man in the community. And so I think he is the best beloved man in the community. I am sure that a very large majority of the people of the community would agree with me in this opinion."

When he left North Carolina the editor of the Biblical Recorder wrote of him: "We may safely say that no one in the North Carolina ministry is more loved, either by his church or by the brotherhood, than brother Hardaway. His genial, lovely spirit, his thoughtfulness, and his strength in all the elements that make a man, as well as in the gospel graces, have won for him a unique place. The State of Georgia may congratulate herself that she has never taken a better prize from North Carolina than she now takes."

A member of Dr. Hardaway's church in Newnan has written the following of him: "Dr. Hardaway came to be the pastor of the Central Baptist church, of Newnan, Georgia, at a time when our members were in deep sorrow over the death of our beloved

pastor, Dr. J. H. Hall, and so gentle was his coming, so friendly, in such harmony was his spiritual ideals and purposes with that of our membership, so easily did he adapt himself to the life of our church and members that we feel that his coming was providential."

If there is one characteristic in the matter of Christian work stronger with Dr. Hardaway than another it is his missionary spirit. Not only does he preach missions, but he contributes most liberally to missions; he is always the first to offer his gift. His church under his wise leadership and teaching leads in all contributions to missions and benevolences in the Western Association. In 1907 his church at a special meeting for the purpose gave \$1,650.00 to build a chapel in Kumamoto, Japan. On Sunday morning recently his church subscribed \$1,800.00 to be placed on the debt of the Foreign Mission Board of the Southern Baptist Convention, and for State purposes. He is a zealous friend to the Women's work of the church, encouraging them in every way with his words of appreciation and praise.

As a preacher, his sermons are characterized by soundness, great earnestness, are full of the living Christ, and tell the great faith of the minister delivering them. He has strong convictions and is courageous. He is gentle, but ever aggressive for the truth, for right Christian living and for right church causes. He takes great interest in the prayer-meetings, and these are live and well attended. At Sunday-school he is ever on hand, ever ready to lend an encouraging word. As a pastor, he is wherever there is sorrow or sickness, be it among his own flock or among others, be it among rich or poor, he is ever among the first to be present with his words of sympathy and cheer. He has not only endeared himself to his own flock, but is beloved by all denominations and individuals in Newnan. His life is above reproach. If ever man lived his Christianity, Dr. Hardaway lives his. Happy-hearted, sweet-spirited, friendly, modest, brave, Christian gentleman, truly called to the ministry, friend to all people, spiritual, strong of faith, clean in thought, word and deed, the Central church is indeed greatly blessed in having him for its pastor.

WILLIAM AMBROSE HOGAN.



Lincoln county, Georgia, has given many noble and widely useful citizens to the State and nation, not the least among them being Dr. William Ambrose Hogan. Near the place where Dr. J. L. M. Curry, noted for his distinguished services among the Baptists of the South and his high career in national and international affairs, was born, Dr. W. A. Hogan first saw the light, February 1, 1869. His parents, Rev. John and Priscilla Hogan, were widely connected with the best citizenry of the county, and his father was a preacher of great influence, a prophet and patriarch whose counsels were sought and valued throughout the county.

Dr. Hogan had a great physical and social inheritance from his parents that enables him to wield a growing influence for good in all Lincoln county as well as in the denominational interests of the State. He was reared on the farm and attended the rural schools until he was fifteen years old, when he entered Mercer University and was graduated three years later, taking the degree of bachelor of arts. He afterwards spent a year at the Southern Baptist Theological Seminary, Louisville, Kentucky. A few years ago he was honored with the degree of Doctor of Divinity by Mercer University.

He was born the second time in September, 1880, and ordained to the work of the gospel ministry in December, 1895, by New Hope church, Lincoln county, the following ministers composing the presbytery: T. A. Nash, John Hogan, J. E. LeRoy, and W. H. Green. He has spent his life within one mile of the place where he was born and is in high honor in his own country and among his own kindred. Indeed it is a sort of desirable distinction to be connected with him and almost everybody in his locality refers

to him as "Cousin Am." He has been pastor of Flint Hill and Sharon churches, in addition to his present field composed of the following churches: New Hope, Rehoboth, Danburg, Lincolnton, Greenwood, Double Branches, and Goshen—seven churches, with a membership of 1400. New Hope is a large country church with a new house that will seat six hundred people. He has served this church and Rehoboth for twenty years. At a fifth Sunday meeting a few years ago, dinner was served on the grounds on tables that extended around the sides of approximately one square acre, the congregation being estimated at 1,500.

While Lincoln county boasts sometimes that it has never had a railroad to cross the county line, it has not a few large and flourishing country churches. Few pastors in any of our large cities preach regularly to as many people as Dr. Hogan has in his congregations and he is enthroned in the hearts of his people so securely he never feels mortified by any sense of jealousy because of the praise given to a visiting minister. He often drives in his buggy thirty or forty miles to conduct a funeral service or to visit some member who is critically ill, or to unite some happy couple in marriage. He is in demand at large community social gatherings, religious meetings, and school commencements. He has been moderator of the Georgia Association since the death of Dr. J. H. Kilpatrick and will be probably continued in that office until he is promoted to the upper sanctuary, if not disabled so that he can not attend the meetings of the body. Schools and colleges in other sections of the State count themselves fortunate when they can secure his services for a commencement sermon or address. The announcement that he is to preach at any church within the Georgia Association or at one of the annual meetings of that body is a sufficient reason for the attendance of a large congregation, so eager are the people to hear him preach the gospel. It is not easy to get him to preach when any one else can be pressed into service, but when he engages to preach, he prepares himself prayerfully and thoroughly and takes beaten oil to the sanctuary and feeds and enlightens the people who throng to hear him. He takes preaching seriously and delivers his messages with great earnestness, with no

suggestions of impertinent sensationalism. He takes such pleasure in his work that he never seems to desire or to need a day of sport or of fishing. He finds his recreation in the work of the pastor, and methodically visits the families of his several churches.


While preaching is his vocation, teaching is his avocation, and for ten years he has taught the community school near his home with great satisfaction to the patrons. His home is in the country and he is a successful farmer, while preaching to country and village churches and teaching school. His wife and children join with him in making their home a delightful spot where they live an unstrained and happy life, and give a gracious hospitality to frequent visitors. Numerous books, magazines, and papers are on his reading table and the home is one of refinement and culture as well as of comfort. Some years ago his churches granted him a vacation of three months that he might take a trip to the Holy Land and other countries abroad, but it was stipulated that he was to give them the first benefit of his lectures or addresses on his travels after his return. He has been coveted by other churches in the cities and towns of Georgia, and some inviting fields have been offered him in other places. On first consideration some of these fields have so appealed to him that he has been almost persuaded, apparently, to tear himself away from home and kindred and the place of his birth, but in the final decision, after canvassing all the issues involved, he has declined, saying, "I dwell among mine own people"—"Best be the tie that binds Our hearts in Christian love." Surely his is one of the notable pastorates of the State, not suffering in comparison with our largest city churches.

There is a constant migration of young people from his churches to the cities and towns of the State and even the regions beyond, and many of them hold positions of honor and great usefulness due to the preparation of the quiet years under the influence of his dominating personality. Not a few of our denominational leaders have declared he could hardly invest his life anywhere in the State where it would count for more than it would in Lincoln county where he is accomplishing seemingly the work of three or four men, and doing it surpassingly well. Just as some of the

immortal hymns seem wedded to the old tunes so felicitously that a separation is scarcely tolerable, so Dr. Hogan is deeply rooted in his present field and is so highly useful and so tenderly loved that his removal to another field would be in violation of the best sentiments of all his flocks.

He has been a member of the board of trustees of his **alma mater**, Mercer University, for several years, and is connected with other denominational interests which he serves with fidelity and efficiency. He is in hearty co-operation with others in supporting the work of the denomination at home and abroad and in maintaining and propagating the fundamental teachings for which the Baptists have stood through the passing centuries. With a graciousness that disarms criticism and forbids prejudice, and with an intelligence and conscientiousness that win acceptance, he is a stalwart for the great doctrines of our denomination that have justified our right to live in the world. He is a Missionary Baptist and preaches and labors to extend the blessings of the gospel to foreign fields as well as to every nook and corner of our State and country. He is constructive. He stimulates his churches so that they grow in knowledge and in grace as well as in numbers. His life is an open book and he stands forth among the people as an ideal man and preacher. He knows how to set himself against heresies of doctrine or of life so as to maintain respect without losing force. He is so tactful that he does not provoke antagonisms, though he does not remain silent on public issues through a false timidity. He stands for anti-saloon legislation and every measure that makes for the betterment of social order. It has been said that one former is worth a thousand reformers, and Dr. Hogan exerts a powerful influence in forming public opinion and in shaping the lives of others.

Now in the zenith of his powers of mind and body and with the promise of many years before him, he should become increasingly useful not only in his locality but throughout the denomination in the State and in the South.



ADONIRAM JUDSON HOLT.



The story of Dr. A. J. Holt has the variety and fascination of a high-class moving picture show. This means no suggestion of roving or unstable qualities, but rather to indicate the wide circulation of a piece of pure gold. His abilities and gifts, his courage and aggressive force, his remarkable tact and sterling character have suited him to a number of responsible trusts in the Baptist denomination. On Texas, Oklahoma, Tennessee, and Florida, the impress of his superior manhood has been firmly set. In these States and throughout our Southern Convention, there are thousands of brethren who will never cease to love and honor him.

He was born at Somerset, Kentucky, December 1, 1847, the son of Aaron and Miriam Buckner Holt, who decorated him with the name of the then living and immortal Adoniram Judson. Numerous as have been the namesakes of the mighty Burman missionary, it is doubted if there is one with whom he would gladlier strike hands than with the subject of this sketch. This opinion is deliberate, and must go to record, even at the risk of giving a gentle shock to native and well-known modesty. Dr. Holt was never loaded with self-consciousness; he never learned the shallow trick of playing to the galleries; he never allowed himself to be hungry for human praise. He has always despised the arts and stratagems of vanity, seeking a little notice, and therein approves himself to the spirit of the great namesake.

In February, 1859, the eleven year old lad found himself in Texas, where his activities during the next few years were divided between hard work and going to school. In 1862 the stripling was sent into the Confederate army, and remained to the end of the

war. Though hampered by poverty, he was ambitious for education. Has he fiber of will to achieve? Can he endure to take his training by slow installments, running through eighteen years? That is exactly what he did. Somehow a good deal of iron got mixed up in the young fellow's constitution.

He spent the session of 1865-6 in McKenzie College, and took the A. B. degree. Eight years later he took the session of 1874-5 in our Theological Seminary at Greenville, South Carolina. Six years thereafter he attended the Seminary, now in Louisville, Kentucky, for the two sessions, 1881-83, taking the degree of English Graduate. This man never had the comfortable feeling that his education was finished. Upward and onward is his motto. His healthy intellect keeps itself hospitably open to the four points of the compass.

It was in September, 1868, that he made a profession of religion, and instantly developed a passion for preaching. He was ordained in the Forksville Baptist church in Louisiana, October, 1869, and during the next six years he preached on the frontiers of Texas. In the Fall of 1875 he went as a missionary to the Indians in what is now the State of Oklahoma. The four years' ministry among the tribes was a baptism of fire. There were perils of hunger and thirst, perils of floods and disease, perils of envious brethren and assassins, yet purpose did not swoon, nor was performance thwarted. His manhood's type was sufficiently signalized, and the fame of him spread among the brotherhood.

On his return from the Indian Territory the Baptists of Texas called him to the charge of their State Mission work, which position he filled with great credit until 1890. Then, in 1893, the Baptists of Tennessee invited him to the same class of work, and here were spent nine years of fruitful labor.

Dr. Holt has occupied the following pastorates: Webberville, Texas, 1869-74; Nacogdoches, Texas, 1890-93 and 1902-5; South Knoxville, Tenn., 1905-9; Lake City, Fla., 1909; Chickasha, Oklahoma, 1910; Kissimmee, Florida, 1911-1916. On resigning the church at Kissimmee he became editor of the Baptist Witness, published at Arcadia, Florida.

In the midst of pastoral and mission work, he has been diligent





with his pen. One wonders if this irrepressible man ever took a vacation or went on a picnic excursion? He did editorial work for ten years on the Texas Baptist Herald; ten years he did similar service for the Baptist and Reflector, in Tennessee; one year he was editor of the Arkansas Baptist; two years on The Baptist Oklahoman; three years on the Florida Baptist Witness. In compliment of such varied talents and activities, Baylor University conferred on him the title of "D.D."

Dr. Holt has delivered nine thousand three hundred and sixty-five sermons and addresses, fifty being on ordination occasions, and forty-eight at commencements. He has baptized three thousand converts, married six hundred and thirty-five couples and dedicated one hundred and twenty-one churches.

The output of such a ministry is enormous. There is uncommon versatility where four distinct lines of endeavor are carried on with the same enthusiastic devotion and effectiveness. This man never knew how to indulge in ease or to slight an obligation; he has no skill in the art of sparing himself. In the duty before him, he has seen the mind of the Lord, and has done it with his might. It has been quite remarkable to see such a bundle of energy guided by so great common sense and practical wisdom. The physical man is evidently a blend of granite and steel. That figure has been a marvel of endurance, swift as an Indian and agile as an athlete. It was in the Fall of 1874 that Holt came to the Seminary out of the wiregrass and mesquite regions of Texas. It was a democratic atmosphere, and each student was rated on the ground of his manliness. We saw in him a man who enjoyed his own respect and confidence, without one touch of self-importance. There was a kindly glitter in his eye that spoke of humor, resolution, and courage. Quickly he won distinction in the games. Some of the boys were indiscreet enough to grapple with him in a wrestling match. It was a mistake. He found a home in the hearts of teachers and fellow-students. Like the rest of us, he had a voracious appetite for the sacred feast spread by Drs. Broadus, Williams, and Whitsitt. On the threshold of his second session he was called to the work in the Indian Territory. The sacrifice was

painful, but he made it, and with keen regret we bade the dear fellow good-bye. He made his home in a cabin in the wilderness. His work required, sometimes, that he leave wife and little ones alone. One night he got home late, worn to absolute exhaustion, to find his wife watching by a dying child. There was agony and utter desolation. The father made the coffin and laid his treasure away. The comforting God wiped away the tears, and the work went bravely on. There was moral sublimity. The records of the pangs and sorrows of the foreign mission fields can furnish few parallels to this story.

Dr. Holt has written his autobiography, and you can hardly need assurance of its thrilling and enchanting interest. By all means it should find preservation in book form.

This is one of the lovablest of men, with a heart as big as his brain; he has a vast capacity for winning and holding friends. No one ever hears an unkind word against A. J. Holt. Of course, an aggressive soul like his has, here and there, stirred up antagonism, but even that is a tribute to the royalty of his character. This noble servant of God is now in his afternoon. May the hours be restful and serene, while retrospection wanders to far-off things and battles long ago. His record has few points to stir regret; it has many to warm the heart of a good man growing old. His bow abides in strength, and many be the days in which he shall be still achieving, still pursuing. Let Floridan skies drop down balm upon him, and may all the flowers wave their perfume in the faces of Dr. and Mrs. Adoniram Judson Holt.



WILLIAM HENRY HUBBARD.



To be called to bear the good tidings of salvation unto men is not an unusual thing, but to find that you have a natural aptitude for the work of the ministry, a Christian bearing that invites the respect of men, a keen and ready mind to set forth clearly the deep truths of the gospel, a free and easy delivery that charms the listener, a vim and enthusiasm that set men in motion, a personality that draws men to you,—to find that you are thus prepared is unusual,—it is exceptional, and when a man so prepared feels the moving power of God's Spirit upon him, we can expect a great work, for we have a great preacher.

Rev. William Henry Hubbard is the exceptional man and a great preacher. His message comes pleasant upon the ear, clear and logical throughout, couched in a free flowing vocabulary of well-directed words. With a true earnestness and a grace of delivery, natural and winning within itself, he lays bare the saving arm of Almighty God before all men, without fear and without favor.

Not content with commonplace achievements nor satisfied with the commonplace standards of Christian experience, he has set up new standards and done unexpected things. As is generally true of men of this type, he has often found opposition, sometimes even bitter opposition, but he has stood firm, unwavering, undaunted, and has finished the fight. Such men are few, and fortunate indeed is the young man who knows and has known a man of God of such character, to teach him the truth and fire his soul for service. Such good fortune was that of the writer during the four years of our labor together as pastor and layman in Poughkeepsie, New York.

Mr. Hubbard was born of the flesh, September 22, 1861, at "Cub Hill," Baltimore county, Maryland; born of the Spirit, December 7, 1886, at Baltimore, Maryland, at the age of twenty-five. Born twice, therefore, to die but once, rather than being born but once, to die twice. He began preaching immediately after his baptism, speaking the truth fearlessly as he had opportunity in all conceivable places.

In Evansville, Indiana, May 23, 1889, he was ordained and commissioned to do the full work of a minister, and there, too, he was married to Miss Avis C. Cosby. Four children were the fruits of this union, three sons and one daughter. His pastorate at Evansville lasted but a year, yet it saw the well-laid plans for a large future set in action, and though the years have not realized the full measure of that vision, yet the plan was good and the start well made. Thus has many a good work failed in part, when the leader and builder has gone to larger fields.

The next year, 1890-91, found him back in his home city of Baltimore, and the next in Falmouth, Virginia. In October, 1892, he was called to Louisville, Kentucky, where he labored with unusual results until 1894, when a nervous breakdown caused him to resign and seek rest. His next call was to Ilion, New York. Here he built a fine new church, one of the nine different building enterprises in which he has had a part, but feeling that other fields needed him more, he resigned and took a charge in Brooklyn, New York. He was recalled to the church at Ilion, but accepted a call to Poughkeepsie, New York, instead. His ministry there was faithful and very fruitful, many were saved and a new church established; but truth and zeal brought a sure reward of scourging and stones, even as in the time of Paul, yet he stood firm until all was established well, then accepted his present charge at West Palm Beach, Florida.

During all these years of service he kept up his study and research, first at Milton Academy, Baltimore, Maryland; then at Columbian College, Washington, D. C.; and the Southern Baptist Theological Seminary, at Louisville, Kentucky. Much work was done also by correspondence, with the Boston Academy, Chicago

University, and Potomac University, Washington, D. C., covering the Ph. D., D. D., and also the S. T. D., which latter was granted by Potomac University. During his pastoral work he has given time also to the writing of many pamphlets, poems, and religious songs and hymns—words and music.

Dr. Hubbard's work has therefore been varied. In tents and tabernacles, from wagons and street corners, on the snow-driven plains of the West and in the sin-cursed slums of our great cities, he has stood forth valiantly, telling the story and winning thousands of lost men and women to a new life in Christ Jesus. He is at his best in the evangelistic field, where souls are hungry for the truth, where he can feel the free unction of God's Spirit upon his words and give full expression to the deep things of his heart and soul. It is then that he is most eloquent and most happy;—happy because employed mind and heart, and thrice happy in knowing that the labors of his life have been, and are, approved of the Spirit in the saving of many souls.

JOSEPH EDWIN HUDSON.



In Forsyth and adjoining counties in Georgia, the Baptists are very numerous, and have been since the early settlement of the country. They have been noted through all the years for their strict adherence to Baptist doctrines and principles. In no section of the State have there been more heated controversies on questions of faith and practice. It was in the midst of these people and in this kind of atmosphere that Joseph Edwin Hudson was born, November 18, 1859.

The place of his birth was Cumming, Georgia, the county seat of Forsyth county. His father was Captain Ira R. F. Hudson, who in his day was a substantial farmer. His mother was Nannie Neighbors.

The early years of Mr. Hudson were spent on the farm, which was far removed from the railroad and from the temptations so prevalent in cities. In his boyhood, to him the great center of business activity was the country village of Cumming, while the center of social life was in the Cumming and other churches in the section where he was reared. Laboring on the farm gave him a strong body, which has served him well in his busy life, and temptations being few he escaped the bad habits formed by so many others in their youth. Though the place of his birth and where he spent his early years is far in the interior, it has always maintained a good school. It was in the Cumming High School that Mr. Hudson received his education. When he was at the proper age to enter college, the South was in the midst of reconstruction, and the circumstances by which he was surrounded deprived him of the advantages of a college education. Having the foundation of a literary education, he has acquired a goodly store of general information. Perhaps he has not read as many books as some others, but those he has read he has mastered. With him the Bible has been the Book of books, and he is rooted and grounded in its teachings.

Mr. Hudson was converted and joined the church in his thirteenth year. It was only a few years after he united with the church until his gift of leadership was recognized. In 1883 he was ordained to the office of deacon. Though he was only twenty-four years of age, he filled the office well. His call, however, to preach was so distinct that in 1885 he was ordained to the full work of the gospel ministry by the church at Cumming. Revs. E. L. Sisk and E. M. Pilgrim composed the presbytery. Immediately following his ordination, he removed to Florida, where he was pastor for eight months. The climate of the low country did not agree with him and he gave up his work and returned to North Georgia, where he has lived and wrought from 1886 to 1916.

The most of the pastorates held by Mr. Hudson have been in small towns and in the country. Among the churches he has served are: Hopewell, Deep Spring, Macedonia, Second Dalton, Rocky Face and Tilton, in Whitfield county; Spring Place, in Mur-

ray county; Oostanaula, Bethesda, Reeves, Salem, Sonoraville and Fairmount, in Gordon county; Second Rome, Enon, Cedar Creek, in Floyd county; Macedonia, in Walker county; Adairsville, Cedar Creek, Oak Grove, Kingston, Raccoon Creek and Cassville, in Bartow county; Unity, in Chattooga county.

Mr. Hudson has enjoyed the confidence of his brethren for a long period of years. While in their territory he has served the Floyd County and Middle Cherokee Associations as moderator. He has served as trustee of the Ryals and Cherokee Baptist High Schools, and was for a number of years a member of the Mission Board of the Georgia Baptist Convention. In all his activities he has had a fitting helpmeet in his wife, whose maiden name was Miss Mamie Springer, daughter of Rev. I. M. and Olivia Springer.

The thinking and preaching of Mr. Hudson have borne the marks of his early environment. His convictions are so clear and distinct and his courage is so unflinching to express them that he has sometimes been accused of being dogmatic. To this, however, he takes no offense, but on the other hand accepts such accusations as compliments. He firmly believes that the truth, as revealed in the Word of God, is the most inflexible and dogmatic thing in the world. He has unwavering faith in the doctrines as believed by Baptists, and he defends and proclaims them fearlessly, anywhere and everywhere. He is as quick as lightning to observe irregularities in Baptist faith and practice, and equally as quick to condemn either, no matter where he finds it. His life and ministry have counted for much in the preservation of the faith once for all delivered to the saints. His earnest contention for that faith has brought some criticism against him at times, but when the truth as he sees it and believes it is assailed, he does not count his popularity dear unto himself.

In all the large section where Mr. Hudson has preached are as orthodox Baptists as can be found anywhere in the State, or out of it. Those who break over orthodox lines, either in preaching or practice, dread his sledge hammer blows. He is averse to advertising either his work or his theology, and his name is seldom seen in print when he is responsible for it. As a rule, he does not write

for publication, either in the secular or religious press, but when he does write he expresses himself in few words, but always in such clearness as to be unmistakably understood.

Mr. Hudson can not be accused of being a lover of filthy lucre, but he is a good financier. The salaries paid him by the churches he has served have been moderate, but he has lived within his income. In matters of money his word is his bond. There is hardly any probability that his name will ever appear on the list of indigent ministers, but this does not mean that he is either a poor or a rich man.

Some pastors in Georgia may have baptized a larger number of people than Mr. Hudson, but perhaps no one has baptized fewer persons who were not really converted than he. His examinations into the Christian experience of applicants for membership in the churches he has served have been intelligently rigid, and he has never had any anxiety to build up a reputation on the numbers received into his churches. On the other hand, he has officiated at the marriages and funerals of a large number of people in the territory where he has preached for so many years. Those who have been converted under his ministry and have been baptized by his hands, those who have been united in marriage with his ceremony, and those whose loved ones have been buried under his ministry love and appreciate their former pastor and friend. In many homes throughout Northwest Georgia his name is a household word.

JESSE GREEN HUNT.



Rev. Jesse Green Hunt is the son of Major B. F. Hunt and Susan Hunt, who were among the pioneer settlers of Walker county, Georgia, and was born on his father's farm, near Villanow, Georgia, on February 22, 1861. In early life he attended the local school and worked on the farm during the vacation. In those days, in that section, the vacations were much longer than the sessions of the school, hence the most of his time was spent in laboring on the farm. Being an apt student, he soon made his way through the high school, but was deprived of the advantages of a college education. He did much of the work included in a college course under the direction of Captain J. Y. Wood. Teachers were in great demand in his section, and he devoted a number of years to teaching and to the study of law. In 1884, he was admitted to the bar, in Rome, Georgia, and practiced his profession successfully for a number of years.

Mr. Hunt was converted and united with the Baptist church in 1877. In the early years of his Christian life his activity in church work and his gift as a leader of men led his brethren to believe that he was called to preach the gospel. Accordingly, he was ordained to the full work of the gospel ministry in 1882, by the Macedonia Baptist church, in the Coosa Association. The presbytery was composed of Revs. J. J. S. Callaway, W. L. Shattuck, and B. F. Hunt.

In Northwest Georgia, thirty years ago, even more than now, there were many communities in which it was necessary that men with a diversity of gifts should turn their hands to many things. It was the lot of Mr. Hunt to render a signal service in his section. He taught school for years, while at the same time he was

actively engaged in the ministry. In 1884 he was in charge of the Ryals Institute, at Sugar Valley, Georgia, and at another time he was principal of the Baptist High School of the Middle Cherokee Association. He also taught at Villanow and Green Bush, near the place of his birth, for five years.

Mr. Hunt distinguished himself as pastor of the Summerville church, Summerville, Georgia, from 1884 to 1908. Under his leadership the church was increased in membership, developed in Christian liberality, and erected a commodious house of worship. He was also successful in his pastorates at Trion, from 1886 to 1904; at Shiloh, in the Coosa Association, 1883 and 1884, and at Menlo, Chelsea, and Lyerly, from 1905 to 1907. Beginning with 1908, he changed his residence from Summerville, Georgia, to College Park, Georgia, and accepted a position with the Christian Index. Office work, however, was not conducive to his health, and he gave up his position to raise a fund for Hearn Academy, in which he met with splendid success. He also rendered valuable service in raising funds for Bessie Tift College, at Forsyth, Georgia, Mercer University, Macon, Georgia, and the Georgia Baptist Orphans' Home, at Hapeville, Georgia. Since his removal from Summerville he has served the churches at Hapeville, Raccoon Creek, Pleasant Grove, Hogansville, Cassville, Ball Ground, and Powder Springs, all in Georgia. It may be said that he has never served a church that did not prosper under his ministry.

Mr. Hunt, though an unpretentious man, has rendered valuable service to the Baptists of Georgia. He has carried cheer and hope to many a lonely heart, and has pointed scores of souls to the light of the gospel in Jesus Christ. The service which he has rendered has not been of less but rather of more worth, from the fact that much of it has been in quiet rural communities. These communities, unfortunately for all concerned, are not enough in the daily touch with the public; but it is in such places that human character is ever receiving its training and outlook on life. It is from such sections that the men and women come who lead in the great tasks of society. Probably no man of his age has done more to encourage and help forward-looking men and women in the great

Northwest section of Georgia than Mr. Hunt. He is yet in the zenith of his fine power, and is yet giving a good account of himself as a minister of the gospel and as a leader through whose teaching many are receiving larger views of life.

WALTER CHENEY IVEY.



Morgan county, Georgia, has been the birthplace and home of some of the most distinguished families in the State. Some of the ablest ministers of the Baptist denomination have lived and wrought in this good old county, and their influence has projected itself into the citizens in general. Through these gifted and cultured ministers high standards of morals and religion were established, and material thrift was promoted. Among the leading families of Morgan county were the Iveys and Cheneys. Warren J. Ivey, while a promising young man, married Miss Sarah Frances Cheney, who was and is one of the purest types of Southern womanhood. This union was fruitful in their mutual happiness and in material prosperity.

Among the results of their union was Walter C. Ivey, who was born at Rutledge, Morgan county, Georgia, January 11, 1872. Mr. Ivey spent his youth and young manhood on his father's plantation, near Rutledge, where by hard manual labor he developed a strong physique which has proved a blessing to him in his ministerial career. In 1889, before he had reached his majority, he was united in marriage to Miss Cora Belle Wallace, of Rutledge, Georgia. Miss Wallace was a daughter of Mr. H. T. Wallace, who was one of the oldest and most noted engineers in the employ of the Georgia Railroad. Mrs. Ivey was a Christian and an active

church worker before her marriage. Mr. Ivey was converted and joined the Centennial Baptist church, Morgan county, Georgia, in August, 1899. For ten years his wife had prayed and waited for her husband to become a Christian. While their union was fruitful from the first in their mutual happiness, the fullness of matrimonial joy came when they also became one by faith in Jesus Christ. Through all the years Mrs. Ivey has been a helpmeet in deed and in truth, both in their domestic and religious life. In his pastoral work she has been his best helper.

For more than ten years after his marriage Mr. Ivey lived on his farm, only a short distance from Centennial church, in Morgan county, near where he was born and reared. In that time he had distinguished himself as a successful farmer. Upon joining the church he chose that style of Christian harness which is made without holding-back straps. Activity in church work developed his talents, and soon he felt impressed to preach the gospel. His call and gifts were recognized by his brethren, and he was accordingly licensed to preach by the church he had joined.

Mr. Ivey's educational advantages had been limited. The schools of his community were in session only a few months each year, and in them only the elementary branches of an education were taught. While he felt the need of better equipment for his life work, the sacrifice of giving up his country home and fertile farm and taking with him his wife and spend six years in school was too great. One night a stranger was a guest in his home, who himself was a preacher and had secured his education after he was married and settled down in life. This stranger pressed the necessity of an education upon Mr. Ivey until long after the midnight hour, and renewed his efforts early the next morning. The next year found Mr. Ivey a student in Locust Grove Institute, Locust Grove, Georgia, where he prepared himself for Mercer University, Macon, Georgia, from which institution he holds an A.B. degree. Every prophecy of that strange guest on that memorable night came true, and that stranger has been among his best friends through all the years.

Mr. Ivey was ordained to the full work of the gospel ministry

by the Centennial church, Morgan county, Georgia, December 30, 1901. The presbytery was composed of Revs. Thomas H. Burruss, John F. Wallace, and W. D. Winburn.

During his college course Mr. Ivey was in demand for supply and pastoral work. Among the first churches he served as pastor were County Line, Newton county, January 1, 1902, to September, 1903; Ceres and Hardison, Crawford county, 1903-1905; New Salem, Jones county, and Phillips Mill, Wilkes county, 1906-1907. At the close of the pastorate of the two last-named churches he accepted a call to the Kirkwood church, which is located in a thriving suburb of Atlanta, Georgia. There he lived in the midst of his people and labored for and with them for five years, 1907 to 1912. Under his ministry the church grew in numbers and spiritual power from the beginning to the close of his pastorate. The work he did has lived and grown since his departure to other fields of labor.

Following the pastorate at Kirkwood, Mr. Ivey served the following churches: Rutledge, Morgan county; Social Circle, Walton county, and Union Point, Greene county, all in Georgia, 1913-1914; Hebron, Pike county; Gay, Meriwether county, and Bethesda, in Harris county, 1915-16. Beginning with the first of November, 1916, he became pastor of the church at Monticello, Jasper county, Georgia.

Mr. Ivey is a sincere man, a lover of men and of his work. In civic righteousness he is blameless, and in religion he is earnest and spiritual. As a student in the high school and in college he was honest and faithful, and his pure life gave him influence with his fellow students. In disposition he is retiring; he is never in the newspapers on his own account, and in no wise does he ever seek notoriety. In his preaching he is free from fads and fancies, and studiously avoids anything that smacks of the sensational. In doctrine he is sound and a Baptist to the core, but not pugilistic. The simple gospel is his theme, and that gospel exemplified in life is his ideal.

Mr. Ivey is yet a young man, and his past achievements are a prophecy of still greater usefulness before and after he reaches the zenith of his ministry.

SAMUEL YOUNG JAMESON.



The mountains of North Georgia and those of North Carolina are rich in timber and minerals. Along the playful streams that thread their way through the gorges are some of the richest valleys in the world. Hidden away in these coves are plain cabins, with here and there a splendid dwelling painted white, with green blinds. Whether a log cabin or a white house, the floors are clean and the fireplaces spotlessly white. In every case there are big sleepy looking beds

covered with white dimity counterpanes. On a shelf by the side of the door or across the end of the veranda may be seen the cedar bucket with its brass hoops polished until they shine like gold. The mothers of those homes are generally gowned in a plain gingham dress, with an apron of the same material, and both faultlessly clean,

From these homes far back in the mountains have come some of the South's greatest men. Among them are railroad magnates, great financiers, sturdy business men, eminent lawyers, distinguished teachers, and eloquent preachers. It was in one of these mountain homes, in Towns county, Georgia, that Samuel Young Jameson was born, on October 1, 1859. At the other two angles of an isosceles triangle, whose sides are eight miles long, were born Drs. F. C. McConnell and Geo. W. Truett. Being a "proper child," and the firstborn son of the new home, his mother gave him the full name of his father, Samuel Young.

The father of Mr. Jameson was a native of Sweetwater valley, Tennessee, and was a business man of no mean ability. At the beginning of the Civil War he was postmaster and general merchant at Ducktown, Tennessee. In religion he was a Baptist of the truest and best type. So far as is known, there were no preach-

ers among his immediate ancestry. The mother of Mr. Jameson was Lucinda Alvira Carter, a native of Georgia, and a sister of John Carter, of Gainesville, Georgia. His grandfather, Josiah Carter, was a charter member of the Southern Baptist Convention, in 1845, at Augusta, Georgia. The Carter family has made an enviable record in the business world, and in religion is Baptist. Two daughters of John Carter and nieces of Mrs. Jameson—Mrs. S. Emmett Stephens and Mrs. E. L. Morgan—are missionaries in China. The maternal grandmother of Mr. Jameson was Christine Pope, of Presbyterian stock. The Pope family is noted in Tennessee and Kentucky for the educators and preachers it has produced. Mr. Jameson, therefore, is blessed with a worthy and gifted ancestry.

The first ten years of Mr. Jameson's life were spent in Towns county, Georgia, from whence he removed with his parents to Walhalla, South Carolina. From the age of five to fifteen he was kept in school continuously, four years of this time being spent in a private school. He spent two years in the Misses Morgan Seminary, Walhalla, South Carolina, one year in Hicksville Academy, Hayesville, North Carolina, and three years in Newberry College when that institution was located at Walhalla, South Carolina. Both his father and stepfather being merchants, his vacations were spent working in the store. Upon leaving Newberry College he entered business, from which he retired after five successful years, to enter Furman University, at Greenville, South Carolina, where he spent two years, after which he spent two years in the Southern Baptist Theological Seminary, at Louisville, Kentucky. His long and varied educational advantages and business experiences gave him most excellent equipment for his life work.

At the age of eighteen Mr. Jameson was converted and joined the church. In 1882, five years later, he was ordained to the full work of the gospel ministry by the old Westminster Baptist church, Westminster, South Carolina. The presbytery was composed of Rev. E. L. Sisk and Rev. Andrew McGuffin. Two years later he became pastor of the Williamston church, South Carolina. From 1884 to December, 1888, he was pastor of the new West-

minster Baptist church, South Carolina. In connection with this charge he served the Walhalla church one year, the Toccoa church, Toccoa, Georgia, two years, Chauga, Return, and New Bethel churches, all in South Carolina. In 1889 he took charge of the West End church, Atlanta, Georgia, where he was pastor until 1899, when he was chosen Corresponding Secretary and Treasurer of the Mission Board of the Georgia Baptist Convention. He held this position from 1899 until June, 1906, at which time he became President of Mercer University, Macon, Georgia. He was head of this institution for seven years. From June, 1913, to January, 1916, he was President of Ouachita College, Arkadelphia, Arkansas. He resigned the presidency of that institution to become pastor of the First Baptist church, Marietta, Georgia.

Dr. Jameson has been a successful pastor. When he took charge of the West End church, Atlanta, Georgia, it was young and had a small membership, and was without a substantial house of worship. With his usual foresight he planned a structure that would meet the demands of a growing church for from twenty-five to fifty years. A well-appointed Sunday-school room was built on the rear of a well-located lot, which was used for an auditorium for a number of years. During his pastorate the main building was completed, which is still a credit to the city. Dr. Jameson enjoyed the confidence and co-operation of his church and the respect of the entire city. Good congregations heard him every Sunday, and the church enjoyed a steady growth in numbers, spirituality, and Christian liberality.

As Corresponding Secretary and Treasurer of the Mission Board, Dr. Jameson proved himself to be not only a leader of men, but a denominational statesman. Under his leadership the receipts of the Board for all the causes it represented increased steadily year by year. During his administration much constructive mission work was done in the State, and Georgia led all her sister States in gifts to Home and Foreign Missions. In attending the associations and other gatherings before which he was invited to speak, he made everything secondary to giving definite information concerning all the work represented by his Board. His physical

energy and his desire to enlist the co-operation of the Baptists led him to touch nearly every nook and corner of the State. By having gone over the ground he knew the conditions everywhere, which enabled the Board, under his direction, to do work where it was most needed. He was recognized by his brethren in Georgia and by those in other States as being a great Mission Secretary.

At a time when Dr. Jameson was at his best as Corresponding Secretary and Treasurer of the Mission Board of the Georgia Baptist Convention, Mercer University was in need of a man to take the lead in raising \$225,000 for her equipment and further endowment. After the second call of his brethren he laid down the work he loved so well to become President of Mercer University. Within the specified time he received the money desired, and greatly increased the enrollment of students. Under his administration a large brick dormitory and a most excellent library building were erected, and many other physical improvements were made, and the funds of the University were made to yield increased income. Judge Thomas G. Lawson, for many years president of the board of trustees and a benefactor of Mercer in his life and by a bequest in his will, said: "Under his administration the college has prospered as it has never prospered before."

Dr. Jameson's reputation as a college president led the trustees of Ouachita College, of Arkadelphia, Arkansas, to elect him as head of that institution. At the time he took charge of the college it was in a precarious financial condition. In a short time he had the situation well in hand and the Baptists of Arkansas responded nobly to his call and the college was soon on its feet. One of his greatest achievements in behalf of the college was the securing of an appropriation of \$10,000 from the Home Mission Board of the Southern Baptist Convention. The Board declined to make the appropriation without the recommendation of the Convention. When the matter was brought before the Convention there was a division of opinion, but after Dr. Jameson had spoken before the body it voted that the appropriation be made. This action saved the college to the denomination.

When the call of the First church, Marietta, Georgia, came to

Dr. Jameson, he could not resist the temptation to return to the pastorate and to his native State. On January 1, 1916, he took charge of that church and at once began to lead it to larger things.

The highest honors within the gift of Georgia Baptists have been bestowed upon Dr. Jameson. The trustees of Mercer conferred upon him the degrees of D.D. and LL.D. For several years he was moderator of the Stone Mountain Association, when it was composed mostly of Atlanta churches. Before he became Secretary and Treasurer he was a member of the Mission Board of the Georgia Baptist Convention, and before he became President of Mercer University he was a member of the board of trustees of that institution. For three years he was the honored President of the Georgia Baptist Convention, and for a number of years was a member of the trustees of the Southern Baptist Theological Seminary, at Louisville, Kentucky.

As a preacher Dr. Jameson is logical, systematic, and sound in the faith to the core. His delivery is clear and forceful, and he possesses a marked degree of heart power, and often rises to genuine eloquence. His illustrations are apt and are generally taken from Biblical incidents and characters. While he has been abroad twice, traveling over Europe and the Orient, he has a happy way of using the information gained from his observations without disclosing the fact that he has traveled over the scenes. His preaching edifies and is productive in the conversion of the unsaved.

Dr. Jameson has rare gifts in recognizing faces and in calling names. He is equally gifted in discerning the movements of men. He has a way of discovering things in their formative period. He is a fine judge of men and is seldom deceived. His likes and dislikes are very strong, and he knows who are his friends and who are his foes. He always manifests a spirit of fairness to both, and in all things he is a manly man and a Christian gentleman.

MILLARD ALFORD JENKENS.



Rev. M. A. Jenkins, D.D., is widely known, both in the South and in the North, where he has been abundant in pastoral and evangelistic labors. In his personality he is magnetic and popular with all classes, and his heart is big, warm, and sympathetic, which draws and holds them like a vise.

As a public speaker he has a popular and pleasing style. At times he is rhetorical and eloquent, and always persuasive and interesting. His language is chaste, his diction charming, and often

his utterances are strong and break like the roll of the ocean at flood-tide as he makes an appeal. His crowds are always large. He is truly a militant preacher and the gospel is his theme. With this mighty sword of the Spirit he goes forth to war for his Lord. He is interested in every phase of denominational work, and, under the touch of his wise hand, the work grows and develops with abounding life.

Dr. Jenkins was born in Buncombe county, near Biltmore, North Carolina, on November 17th, 1872. His father was Mr. Alford Jefferson Jenkins and his mother, now living past the age of eighty, was Miss Nancy Jones. In the union of this couple in marriage there were brought together the racial streams of Welsh, Scotch, and Irish, and in Dr. Jenkins the dominant characteristics of these hardy races are very pronounced.

He was reared on a mountain farm where he learned to toil. This discipline in the school of toil and "hard knocks" taught him self-control, persistence, and endurance. In the quiet field, surrounded by the rugged mountains, his quick mind and big heart had full scope to dream and aspire.


At an early age he joined the Methodist church. They preached falling from grace and young Jenkins practiced it, but the Holy

Spirit gripped his life and he felt the heavenly call into the ministry. With the New Testament as his book, and the Holy Spirit as his guide, he pondered the great truths of the gospel. He became a Baptist, much to the displeasure of some of his own people, who for a time treated him as an alien and a stranger,—so deep were their prejudices against the Baptists. But they soon became reconciled, and now most of the family are Baptists, a nephew who was a Methodist having become a prominent young Baptist minister.

His preparatory education was obtained at the public schools, Bent Creek High School, and Sand Hill Academy. He showed great interest in books and his aptness to learn was noted by his teachers. From these preparatory schools he went to Judson College and studied for three years. He then went to Wake Forest College, Wake Forest, North Carolina, where for a short time he pursued an elective course. He has attended Bible conferences, both as a student and speaker, until he has become well grounded in the deep truths of the Bible, Science, and Philosophy. He has traveled widely in Europe and Asia, four trips in all. He studied the Bible in the land where it was written and caught inspiration from the scenes which thrilled the patriarchs and the prophets and the apostles. His feet have walked along the roads that his Savior traveled. To hear him preach and lecture, one at once knows that he is listening to a man who knows God and his Word.

Dr. Jenkins served the churches at Biltmore and Waynesville, North Carolina, as a boy preacher, and edited for a while the Western North Carolina Baptist, published at Waynesville. These two pastorates were noted for the large increase in membership and the intensifying of missionary zeal.

He then moved to Macon, Georgia, and served as the pastor of the Tattnall Square Baptist church of that beautiful city. This church is located on the grounds of Mercer University. He preached to many of the students and professors and drew a large congregation from all parts of the city. The handsome house of worship, which now adorns the campus of Mercer University, was begun and almost completed during his ministry.



He was then called to the East Side church, of Macon, Georgia, where he led the church in a great missionary revival, which was the sensation of the city and the Southern Baptist Convention. He completed the commodious new church building. His wife, who was Miss Maryetta Sales, of his native mountain country, lost her life in giving herself to the sick and distressed during an epidemic brought by the soldiers from Cuba.

His next pastorate was Dublin, Georgia, for five years. Four hundred were added to the church and the best Sunday-school building in the State at that time was erected, paid for, and dedicated, and the foundation of the new church was laid. The Sunday-school was graded and the first card system of records in the State was introduced by Dr. Jenkins in this school.

In the Fall of 1906, he became pastor of the First Baptist church of Hopkinsville, Kentucky. One hundred and twenty-six were added to the church the first month as the result of a meeting he conducted. The church led the State that year in gifts to missions. The church building was enlarged to care for the largely increased Sunday-school and church congregations. Bethel College, of Hopkinsville, Kentucky, gave him the degree of D.D. In the midst of this fruitful and happy pastorate, the First Baptist church at Athens, Georgia,—the home of the State University—called him. He accepted the call after two months of prayerful deliberation. As is Dr. Jenkins's custom, he began his ministry by conducting a revival meeting. One hundred and sixty-three joined the church from that meeting. The gifts to missions and other good causes were greatly increased. While pastor at Athens he was married to Miss Margaret Holman, who is to him a sympathetic and helpful companion in his life and labors.

His next pastorate was the First Baptist church, of Owensboro, Kentucky. This proved to be a stormy one, for he fought the entrenched liquor business in the church, city, and county. He won a signal victory. He resigned the church and the membership voted unanimously, asking him not to leave them, but he felt that his ministry was needed in another field.

The Twenty-Second and Walnut Street church of Louisville,

Kentucky, the largest church in the State, called him because of his record at Owensboro. This promised to be the greatest work of his life, but the heavy strain of the strenuous year at Owensboro told on him. The result was a long illness. He retired to his native mountains in North Carolina and for two years he fought for his life. He won and is now strong and vigorous.

In the Autumn of 1915, he became pastor of the First Baptist church of Abilene, Texas,—the home of Simmons College, which is one of the great schools of the West. Here, as at other places, great success is crowning his labors. During his first year with this great church, 264 were received into its membership, and \$40,294.48 contributed to the various causes.

Dr. Jenkins is a gifted preacher and pastor, but perhaps his greatest gift is that of an evangelist. In the South and in the North his labors are in great demand. He usually spends several weeks every Summer preaching at Tent Evangel in New York City. He fills engagements also at many Bible conferences, both in the South and in the North. Truly is Dr. Millard Alford Jenkins "a good minister of Jesus Christ." He labors with a single and holy passion for his Lord and the souls of men.

JOSEPH WOOD ROBERT JENKINS.



One of Georgia's most honored and beloved pastors whose patient, quiet manner, and beautiful Christian spirit have endeared him to all who have been privileged to know him personally is Joseph Wood Robert Jenkins. He is devoted and loyal to every interest fostered by the Baptist brotherhood; he loves his people and finds his greatest joy in ministering to their spiritual needs. His daily walk and conversation are an example of the highest type of Christian living. His home life, beautiful in its

simplicity, his faithfulness in the matter of details, the little things, and his devotion to duty have challenged the admiration of those who know him best. The purpose of this sketch is to give a brief history of his life.

Mr. Jenkins was born in Eatonton, Georgia, May 4, 1871. He began his school life at the age of seven and continued his studies until about twenty-five, in the following institutions, with the exception of two years lost at about the age of thirteen due to an eye trouble: Eatonton Academy, Moreland Park Military Academy, where he took first honor, Mercer University, Macon, Georgia, University of Virginia, where he took his B.A. and M.A. degrees, and the Southern Baptist Theological Seminary, Louisville, Kentucky, where he took Th.B.

He united with the Baptist church at Eatonton, Georgia, June 11, 1886, and was baptized by Rev. F. C. McConnell, then pastor of the Eatonton Baptist church. He was converted some time previous to this in the city of Atlanta, Georgia. He was ordained to the ministry December 30, 1896, by the Hephzibah church, of the Hephzibah Association, Dr. J. H. Kilpatrick, Rev. J. H. Carswell, Rev. C. M. Carswell, and Rev. C. M. Wilkinson, acting as

presbytery. He was pastor of the Hephzibah church from December, 1896, to 1901; at Thomaston church, 1902; Senoia, 1903 to 1906, inclusive; Zebulon, 1907 to the date of this sketch, 1916. During these years he has also served a number of other churches besides the above mentioned where he lived, three years at Warrenton, Georgia; one year at Mt. Zion in Burke county, Georgia; one year at Hopeful and Friendship; four at Sharpsburg; six at Holtonville; two at Mt. Zion, Pike county; four at Glenn Grove; two at Molena, five at Concord; two at McIntosh, and one at Brooks, all in Georgia.

For eight years he has been chairman of the Committee on Order of Business for the Flint River Association, seven years secretary of the Pastors' Conference of the Flint River Association. He has never missed a session of the Georgia Baptist Convention for twenty years nor the meetings of his associations for twenty-one years. He is also vice-president of the Foreign Mission Board of his Association and Associational District vice-president of the Sunday School Department of the Mission Board of the Georgia Baptist Convention. His work in the development of Sunday-schools in the churches at Zebulon, Glenn Grove, and McIntosh has indeed been remarkable. In their order they rank A-1 among the Southern Baptist Sunday-schools, being three out of seventeen reported from Georgia in the year 1915. He has the distinction of being the only man in the South who is pastor of three A-1 Sunday-schools.

Mr. Jenkins is a descendant of Robert Jenkins who came from North Carolina in 1773 and settled in what was then a part of Wilkes county, near the North Ogeechee River, and who served in the Revolutionary war. His father, William Franklin Jenkins, practiced law in Eatonton, Georgia, until his death, having served as judge of the Ocmulgee Circuit for eight years. Mr. Jenkins married Miss Sarah Brooks Kilpatrick, the daughter of Dr. J. H. Kilpatrick, of White Plains, Georgia, on February 19, 1902. To this union there have been born three children—Edna Perrin, Franklin Robert and Leila Head. An observant brother who has known him long and well bears this testimony to his



sterling worth: "He is the soul of honor, his modesty, sincerity, and faithfulness are unexcelled."

In point of scholarship, Mr. Jenkins has few equals in the Baptist ministry. His early life was spent in a literary atmosphere. Good books, literary, and religious journals abounded in the home of his youth and young manhood, and neither time nor money was spared to give him the very best educational advantages. Withal, he has been a painstaking student all his life, and in addition to his technical training in the classics and in theology, he has accumulated a good store of general information. In learning and in character and life he is an ornament to society and a distinct asset to the Baptist ministry.

HENRY SEABORN JONES.



When Sherman was making his famous trip through Georgia, some of his men, in their search for articles of value, while rummaging through a certain house on their route, spied a bundle neatly covered on the bed, and, proceeding to investigate in a hurried, clumsy and boisterous way, disturbed the innocent and peaceful slumber of the subject of this sketch, then an infant in arms. The little rebel, though he had not then ever marched in a preparedness parade, nor attended a military school, instinctively knew that something must be done, and, having no better means at his command than his lungs, he instantly pressed them into telling service to good effect, so the tradition runs, for the intruder beat a hasty retreat, remarking as he did so, "He bawls!"

These same organs have served him well and profitably ever

since, as will be seen in the account of his successful career as a lawyer and in the various civic and religious activities that have claimed his attention at different times.

Henry Seaborn Jones, the second son and third child of Thomas Jones and Rossie Elizabeth Randle (formerly "Randolph"), was born May 1, 1864, on the plantation of his grandfather, Judge Beverly Randolph, in Burke county, Georgia, on the road from Waynesboro to Savannah, and was reared on the plantation of his father, a few miles farther South, located on the main public road from Louisville to Savannah;—a road surveyed in 1797 by his great-grandfather, Judge Batt Jones, of the Inferior Court of Burke county, by appointment of Governor Jared Irwin, and an officer in the Continental Army.

A robust, sturdy boy living on the farm, he developed normally, as most country boys do, and in 1872 began school in what was known in the community as "Greensboro Academy," taught by Miss M. Addie Gaskin, who later became Mrs. J. Miller Stallings, and afterwards was taught by a kinsman, Dr. Robert Thompson. Later he entered the school of which his uncle, Batt Jones, was a benefactor, located at Hephzibah, in Richmond county, known as "Hephzibah High School," where he received first honor at his graduation in 1881.

Besides being the maternal grandson of a Methodist steward, he became the ward of his cousin, the famous Baptist minister, Dr. Washington L. Kilpatrick, in whose home he boarded while attending school in Hephzibah,—his father having died in 1875.

Entering Mercer University at Macon, Georgia, in the Fall of 1881, he came under the influence of those giant intellects, the leading teachers there—Battle, Brantley, Sanford, Steed, and Willett. While in college he joined the Kappa Alpha Fraternity and later was elected president of their convention held in Augusta in 1889. He was also converted while attending Mercer in the Summer of 1883, and was baptized in the rock pool at Hephzibah by Dr. Washington L. Kilpatrick. The year of his graduation he was a member of the victorious team that vanquished Emory College in joint debate, the meet being held at Griffin, Georgia.

Shortly after he received the first honor and his A.B. degree from Mercer University, in June 1884, he was elected principal of the school at Lithonia, Georgia, for the Summer session in 1884, and went from there to become principal of Spalding Seminary, at Montezuma, Georgia, in the Fall of 1884, where he taught two years, being superintendent of the Spalding Sunday School at the same time. He was elected a teacher in Richmond Academy, Augusta, Georgia, in 1886, and taught there a year before beginning to read law, under the late Hon. Frank H. Miller, one of the ablest men in the Georgia bar.

Admitted to the bar April 20, 1888, in Augusta, Georgia, he has had a continuously successful career there in his profession, and has accumulated sufficient property to provide for himself and his family very comfortably already. There is one feature of his life which has meant a great deal more to him than it does to thousands of others who do the same thing daily, that is, he became a "commuter" even before he established his office in Augusta, going back and forth from his residence at Hephzibah continuously, with one or two short interruptions. Besides becoming acquainted with a large number of the passengers who travel over the Augusta Southern Railroad on which he makes his daily trip, he has been used as an "accommodator" to such an extent as to become an institution about which a well-known local bard was led to indite a poem, and journalists have made mention of this unique relationship. He had a taste of practical business experience before beginning his professional career, for when he reached his majority in 1885, he was made guardian of his father's estate, and has managed this property wisely and profitably since then.

Although Henry S. Jones, of Hephzibah and Augusta, Georgia, never in his life has had any military connection, he is known to thousands of folks in Eastern Georgia and Western South Carolina, as well as other places throughout the South, as "Colonel" Jones. In this official title, affectionately conferred by a regardful people, lies an index to the character and standing of this strong man and good Baptist. In the formation of this great Republic of the free, orders and titles of nobility were forbidden, yet, democratic as they

are, it is customary with the people of this country, and especially of Georgia, always to associate with the nature of a citizen the title of any office, military or civil, that he may have held, even when his connection with it has ceased. They even go further. When there stands forth some knightly man, who has never filled any of those titled stations, but who by reason of his character and attainments towers above his fellows, by common consent they dub him, as a token of their esteem and regard, with some patent of nobility that is fitting to his life's work. Thus has Henry S. Jones acquired within the bounds of the Hephzibah Baptist Association, and far beyond its borders, the unofficial designation of Colonel. Whatever idea others may entertain of the "Georgia Colonel," and his place in the commonwealth, in this case and to this people the cognomen retains all the elements of its original military significance—Leadership.

His church and denomination have repeatedly honored him signally. In 1886-7 he was clerk of the Hephzibah Baptist church, of which he was later superintendent of the Sunday-school for fourteen years, beginning in 1900; in 1892 he was clerk of the First Baptist church, of Augusta, Georgia, and was superintendent of Berean Sunday-school at the same time for a year; in 1893 he was President of the Richmond County Sunday School Association.

Deciding in 1902 to have a little more variety in life, he married, on July 13, Miss Anna Willie Hughes, who survived a little more than two years, dying a day after the birth of her only child, Willie H. H. Jones, Aug. 4, 1904, who still survives.

He has been a Master Mason for a number of years, and served as Worshipful Master of his Lodge, Richmond No. 412, F. & A. M. at three different times; and in 1912 became a Woodman of the World.

A regular and faithful attendant on the annual sessions of his Association, the Hephzibah, he was elected Moderator of this body in 1903 and 1904, after having served twice previously as vice-Moderator, and was President of the Sunday School Workers' Convention, Hephzibah Association, from 1903 until 1911.

He was married a second time April 20, 1910, to Miss Kathleen



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Lacy Moss, his present wife, and mother of their two daughters, Carlton and Margaret.

In 1909 he was elected vice-president of the Georgia Anti-Saloon League, and in the same year made President of the Richmond County Law Enforcement Committee; in 1913 he was chosen as chairman of the Democratic Executive Committee of Richmond county, and has been re-elected each year since as chairman. In 1915 he delivered the literary address at the commencement of Mercer University, and in 1916 was made a trustee of Bessie Tift College, Forsyth, Georgia. For a number of years he has been a member of the Executive Committee of the Hephzibah Baptist Association, and is secretary of this committee at the present time, and for several years has served as a member of the Board of Charities of Richmond county. He is at present assisting a young minister to get his education at Mercer University.

As a citizen Henry S. Jones stands foursquare for civic righteousness and as a Baptist layman he is loyal to his church and pastor and denomination. He is truly an unselfish and generous man and an exemplary Christian gentleman.

THOMAS JEFFERSON JONES.



Dr. Thomas Jefferson Jones was born in Troup county, Georgia, on August 11th, 1849. His parents were Thomas Johnson Jones and Winnie Trimble. His parents were Baptists. His father was a deacon and was church clerk, and was a man of great usefulness in his neighborhood. Thomas Jefferson Jones entered the University of Georgia in January, 1869, in the Junior class, and graduated from that institution in the class of 1870, taking eighth place in a class of forty members. While in college he joined the Kappa Alpha Fraternity. After graduating from the University he read medicine in the office of Drs. McIver and Ragland, Hogansville, Georgia. In 1871 he attended for a term the Medical College at Louisville, Kentucky. In the Fall of 1872 he entered The Jefferson Medical College, at Philadelphia, Pennsylvania, from which institution he graduated in 1873. Later he studied the ear, eye, and throat under Dr. Hermann Knapp, and under other noted specialists. He attended the College of Physicians and Surgeons, New York City, for several months. At various times he attended Polyclinics in New York City; and in 1903 attended Polyclinics in Philadelphia. He practiced his profession in Hogansville, Georgia, from 1873 until 1885, at which time he moved to Newnan, Georgia, where he practiced his profession until his death in 1916. In 1906 he was elected first president of the Coweta County Medical Society. Dr. Jones always had a large and lucrative practice and enjoyed the love and confidence of his patients, the respect and regard of his fellow practitioners, and he achieved distinction in his profession. While his practice was of a general nature, for years a large portion of it was office work in the ear, eye, and throat, and in this special work he was particularly in-



terested, and in it he performed many operations of varied and difficult nature with excellent results.

As a business man, his sound judgment, his integrity, his conscientiousness in performing his duty were highly valued by his fellow citizens, and they bestowed upon him various important positions of trust. Since 1897 he had been a director of the Newnan Cotton Mills, and during this time he saw the capital of the Mills increased from \$70,000.00 in 1897, to \$500,000.00 in 1916. He had been a director of the Coweta National Bank since its organization in 1901. In 1896 and 1897 he was a member of the Board of Aldermen of the City of Newnan. He was blessed with considerable property holdings and a beautiful home, but it has been the pride of those to whom he was nearest and dearest that he had never knowingly been guilty of hardness or unfair dealing.

Dr. Jones had been twice married. On September 28th, 1871, he married Miss Virginia Savannah Johnston, a resident of Troup county, Georgia. They had seven children; Jesse L., Johnston, Fannie Virginia, John Littleton, William J., Emmett, and Earnest. Of these all died in infancy, or when quite young, except Fannie Virginia and John Littleton. Fannie Virginia is now the wife of Howard C. Glover, one of the younger deacons of the Central Baptist church, Newnan, Georgia. John Littleton is practicing law in Newnan. In 1885 Mrs. Virginia Savannah Jones died at the early age of 31 years. On April 5th, 1891, Dr. Jones married Miss Mary Gibson, of Newnan, Georgia, who now survives. In both of his marriages Dr. Jones was greatly blessed in his help-meets. Both of his wives were among the best of women, splendid Christian characters, sensible, energetic, spiritual, home makers, devoted to good works, women of faith, beloved and respected by all who knew them. Mrs. Mary Gibson Jones is the teacher of the Women's Bible Class of the Central Baptist church, Newnan, has been president of the Sarah Hall Missionary Society of this church, was a member of the Executive Board of the W. B. M. U. of Georgia, and is the present treasurer of the W. B. M. U. of the Western Association of Georgia.

Dr. Jones was converted while a student of the University of

Georgia. He joined the Baptist church at Hogansville, Georgia, in 1875, being baptized by Rev. H. Jackson. He was ordained deacon in this church in 1878, one of the presbytery ordaining him being Rev. H. B. Hardin. On moving to Newnan in 1885 he placed his letter in the Newnan Baptist church, of which Dr. J. H. Hall was pastor, and served as a deacon in this church until 1897, when the Central Baptist church of Newnan was constituted. He was one of the charter members of the latter church, and continued to serve as a deacon therein until his decease in 1916. He had charge of the communion service, having succeeded Mr. R. D. Cole of revered memory, who had served in that capacity for half a century.

Dr. Jones, in all the walks of life, was upright and honorable, a man clean in life and in speech. He was a sincere man, a man with a keen sense of duty, a conscientious man, a clean-cut man, with no patience with sham, hypocrisy, and vain show, in whatever form it might appear. He never knowingly spoke unkindly of others, and made a poor listener to those who did. He was a forceful man, a man of strong convictions, a man of fine common sense, a man that thought for himself, and he had the courage to express his opinions at all times and upon all occasions when it was fitting and proper to do so.

He practiced both wise economy and wise generosity. To good causes, he was generous. He was a home-loving man, and delighted to have his family, his children, grandchildren, and friends around him in his home. He had ever been a friend to his pastor, and he was known for his hospitality to visiting ministers.

He was an earnest Christian man, a man of strong faith, a man of prayer. He was not a bigot, but he was a Baptist through and through, a Missionary Baptist; he loved the Baptist cause, and was devoted to his church. His fellow church members loved him, and had great respect for his judgment and character.

"His pastor testifies that he was a man of great devotion to his church. He loved all of its services and work. In the midst of a busy practice, he always made his engagements adapt themselves to his hours of worship. He loved the truth, and held steadfastly

to it. The Word of God was very dear to him. He was tenderhearted, prayerful, a good hearer, and a lover of the gospel. For some years he had been the senior deacon of the church. A good, safe adviser; the friend and helper of the pastor; a good and true man in all the relations of life."

Note: Dr. Jones passed away June 26th, 1916.

WILLIAM SHELTON KEESE.



The subject of this sketch was born in Randolph county, Georgia, on the first day of May, 1873. He is the son of Elisha Harrison and Henrietta Knighton Keese. His parents were born in South Carolina, in the Edgefield District, but came with their families early in their childhood to Georgia. The section in which they located was a peculiarly delightful one. It was near Cuthbert, a town of much culture and religious influence. The county in which they lived has produced many of the leading citizen of the Empire State of the South.

Will, as he is familiarly known, spent his boyhood days on the farm, doing the many things incident to the life of the active boy in such communities. But his education was not neglected. He attended the public schools of his neighborhood, and even at an early age manifested a strong desire to have a well-rounded education. After completing the work of the Benevolence Grammar School, the public school near his old home, Mr. Keese attended the Lumpkin Academy, Lumpkin, Georgia. After finishing the course there, he felt he should continue his studies, and accordingly planned to enter Mercer University, Macon, Georgia. He began his college course in the Fall of 1890, and in 1894 he was

graduated from this institution with distinction, having completed the A.B. course.

His love for learning led him to accept a position with the John Gibson Institute at Bowman, Georgia, to which position he was elected immediately after his graduation from Mercer University. He taught in this institution from 1894 to 1897. While at the John Gibson Institute, Mr. Keese, or Prof. Keese, as he was then known, taught Greek and Higher Mathematics.

In 1897, he was elected as superintendent of the schools at Fort Gaines, Georgia, a thriving little city near his old home. He held this position until 1901, when he was elected President of Bethel College, a denominational institution located at Cuthbert, Georgia, the county seat of Randolph, the county in which Mr. Keese was born.

All of these positions were filled in an acceptable manner, the young teacher being intensely interested in the training of those over whom he was placed.

But God had another work for him. Early in life, at the age of thirteen, Will had given his heart to Jesus. That vision of the Christ which was his when he was saved was ever before him. As the years came and went, Christ was more real and more precious to him. As he was teaching boys and girls the things which help for this life; he was also imparting to them great spiritual lessons suitable not only for this life but for that which is to come.

Though he had never been licensed by any church to preach, and though he had not said much, if anything, about preaching, the Baptist church at Morris Station, Georgia, extended him a call to become their pastor. His interest in things spiritual, his consecration and earnestness in matters of God, and his public utterances had attracted this church to him. It was not only a call of the church, but it was also a call of God. The pastorate was accepted, and he was ordained in March, 1902, by the old home church, Benevolence, to the full work of the gospel ministry. The presbytery consisted of Revs. M. B. L. Binion, W. W. Mabry, and Alex. E. Keese. The last-named member is an elder brother of the subject of this sketch.

Always desiring to be prepared for the work to which called, Mr. Keese attended the Moody Bible Institute during the Summer, and also the Southern Baptist Theological Seminary at Louisville, Kentucky.

Before his entrance into the Seminary, however, he had served as pastor, not only for the church at Morris Station, but also the Midway church, the Elim church, the County Line church, and Benevolence church, the one in which he was converted and ordained. All these churches were located near his birthplace.

After a course of a year and a half at the Seminary, Mr. Keese was called to the work of assistant pastor of the First Baptist church, Chattanooga, Tennessee. This is one of the best churches in the Southern Baptist Convention, located in the heart of the growing city at the foot of Lookout Mountain. Dr. Howard L. Jones was pastor of the church. He and Mr. Keese made a splendid team, and together they did great things in the old First church.

His present pastorate at Highland Park Baptist church began in January, 1908. Highland Park is one of the most popular residential sections of Chattanooga. When the church, located in this section, needed a pastor, they turned their attention to the one who was giving such splendid satisfaction at the First church, and asked him to become their leader. The community was a rapidly growing one, and presented splendid opportunities. The work was accepted. During the pastorate of Mr. Keese, the growth of the church has been phenomenal. From a membership of one hundred and twenty, the Sunday-school has grown to a membership of four hundred and fifty. The net membership of the church has grown from 200 to 490. The offerings to missions and benevolences have increased sixfold.

Mr. Keese's training as a teacher has left its impress upon him as a preacher. He teaches his people. This does not mean that he is not a soul winner, for the greater part of the ingathering in the pastorate has come in during the regular services of the church. Mr. Keese has the shepherd's heart. He is a pastor indeed. The sick, the needy, the discouraged, the stranger, all know him, and welcome him into their homes.

He is also interested in the general work of his denomination, and in all matters educational and social. He is President of the City Mission Board of Chattanooga, President of the Executive Committee of his association, and a member of many other boards and committees pertaining to the welfare of his city and community.

No sketch of Mr. Keese would be complete without mentioning his wife, who has been a helpmeet indeed to him. She was Miss Lucy M. Beall, daughter of Captain Sam Beall, of Lumpkin, Georgia. To them have been born four sons and two daughters. The intellectuality, training, and spirituality of these godly servants make them a great power for usefulness wherever they labor. They have wrought well for the Master but should their lives be spared they will do a still greater work.

DANIEL WEBSTER KEY.



Within recent years there has been noted in Baptist circles a wholesome interchange between the Southwestern part of the Southern Convention with the Eastern part in ministers. The subject of this sketch has the distinction of having been probably the first native Texan to come Eastward to the old South region and give his life to the work of the ministry.

Born April 14, 1854, in Panola county, Texas, Daniel Webster Key was reared in Clinton, Tennessee. He went through the high school at Clinton and graduated from Carson and Newman College with the first honor of his class in 1879, taking the degree of A.B. Teaching for a year in the college, he went to the Southern Baptist Theological Seminary in 1880, where he spent two years.



Mr. Key began his ministry as pastor of the Mt. Carmel and St. Matthews churches in Orangeburg county, South Carolina, in 1882, receiving ordination in that year at Mt. Carmel church. After two years he removed to Williston, South Carolina, where he had a happy and most successful and useful pastorate for about eight years. During this pastorate he preached at Rosemary and other country churches and was most useful to denominational interests in the entire countryside. While at Williston he helped to establish one of the early Baptist high schools in the State, and was elected the first principal of this school, until he secured as his successor, Col. F. N. K. Bailey, now president of the Bailey Military Institute for boys at Greenwood, South Carolina.

In 1892 Mr. Key married Miss Sarah McIntosh Norwood and removed to Society Hill, Darlington county, where he was pastor of the Welsh Neck church for two years. There he was one of the founders of the Welsh Neck Associational School, which finally evolved into the Coker College at Hartsville, South Carolina. He accepted a call to the Rutherford Street church, Greenville, South Carolina, at the close of the year 1894, and entered upon its pastorate at once. While in Greenville he served as trustee of both Furman University and Greenville Female College, and also lectured and taught in each institution.

For a time he was associate editor of the Baptist Courier. He was president of the South Carolina State Convention two years, 1901 and 1902, and was both popular and efficient as a presiding officer. He was active in starting the Board of Ministerial Education and in founding Connie Maxwell Orphanage at Greenwood, and the Baptist Ministers' Mutual Benefit Association, all of South Carolina. He had positions offered him in connection with schools and colleges and various denominational agencies, but he adhered to the pastorate.

When Furman University was temporarily without a president, Dr. Key canvassed the State of South Carolina for students for the institution and for the College for Women at Greenville. The degree of Doctor of Divinity was conferred upon him by Carson and Newman College. After eleven years of distinguished service as

pastor of the Rutherford Street church, in which he greatly endeared himself both to the church and the entire community, and during which time a new house of worship was built in a central location and the name of the church changed to Central Baptist church, Dr. Key retired from its pastorate.

In 1905 he accepted the call of the church at Washington, Georgia, and from that time until now, 1916, he has been a highly valued member of the Georgia Baptist ministerial fraternity. His removal from South Carolina left an almost poignant sense of loss in the hearts of the brotherhood of that State. Scarcely a man, out of the many fine spirits who served South Carolina Baptists in the ministry, was held in more universal esteem for his own sake and for the sake of his great interest in every work of the kingdom. Both in counsel and in active deeds Dr. Key made for himself a place in South Carolina Baptist life which will remain fresh and beautiful as long as any persons live who were conversant with his worth and work.

Eleven more years have now passed of this honored servant of the Master. He has won for himself among Georgia Baptists the same warm esteem and confidence of the brotherhood which he had in the Palmetto State. During his six years' pastorate at historic Washington, he led the church forward in improving its property and in maintaining an aggressive life. He made frequent visits to the churches of the Association to help them in their August meetings or in the general meetings, speaking in behalf of whatever interests there are in our Baptist co-operative work. Indeed, one of the outstanding gifts of Dr. D. W. Key is his ability to enter with his whole heart and energy into the whole life of the whole Baptist body, wherever there may be an opportunity for it to express itself. And this is not less true with the remotest and smallest church and its needs than in the greatest conventions and counsels of the denomination.

Early in 1912, Dr. Key accepted the pastorate of Monroe Baptist church, where he is still in charge. During his service at Monroe he has led the congregation in building a commodious house of worship, costing about \$28,000.

Dr. Key has been a frequent contributor to the denominational press. His articles have invariably been informing and attractive. There is a sweet reasonableness in his method of writing and speaking which wins to him both the reader and hearer. His tract, "What is Russellism?" published by the Christian Index and later by the Sunday School Board at Nashville, has had a large and useful circulation.

Since his ordination, in 1882, Dr. Key has been continuously and most usefully engaged in high and useful service and during all that while he has never held a pastorate to which he would not be welcomed back again. Very few vacations have come to this busy and honored man of God. Most of the vacations granted by his churches have been spent in helping other pastors in evangelistic meetings. He has been an earnest and influential advocate of Women's work, Young People's work, Sunday-schools, missions, colleges, and indeed everything to which our Baptist body is committed. He has been in frequent demand for sermons and addresses at college and school commencements and for public service in connection with civil life in the communities where he has lived.

Dr. Key is not yet an old man, but it can be said of him that his life has been full of good deeds and that the measure is being heaped up more and more in each succeeding year. Scholarly and gifted as a thinker and sermonizer, he has coveted no gift that did not aid him in a fuller service to his brethren. He has won from all who know him love, because he has an unusual gift for loving others. As he grows in years this distinguished brother is growing rich and beautiful, both in happy memories of the past and in those services for men which enrich at once those who receive and him who gives. No religious body has in its possession a more priceless gift than the allegiance and service of such men as Dr. Daniel Webster Key.

WILLIAM WARREN LANDRUM



The brilliant essayist, Oliver Wendell Holmes, has wisely said that a person's education and training should begin with the grandparents, and history bears out the wisdom of the remark. Eli Thomas Landrum, who had achieved renown in the struggle of the American Revolution, sought to better his condition by removing his family from Orange county, in Virginia, under the shadows of the Blue Ridge, to Oglethorpe county, in Georgia. With him there came Rev. Miller Bledsoe, a Baptist preacher, who preached extensively through Oglethorpe and adjoining counties and was one of the organizers of the Baptist Convention, of Georgia. William, the son of Thomas Landrum, married the daughter of this Mr. Bledsoe, and they became the grandparents of the subject of this sketch: for from this union there sprang the venerated Sylvanus Landrum, whose memory is still fragrant among Georgia Baptists. From him and the gracious and lovely Eliza Warren, the daughter of General Eli Warren, of Houston county, Georgia, there came into a life of constant and faithful ministry, William Warren Landrum, who was born in Macon, Georgia, January 13, 1853.

His father having located in Savannah, Georgia, in 1859, the lad was reared in that famous city, trained in the renowned Chatham Academy, where he was fitted for entrance into Mercer University, Macon, Georgia, where having partially completed the junior year, he entered Brown University, graduating there as A.B. in June, 1872. During the residence in Savannah he became the subject of converting grace and was baptized in the First church of that city, March 25, 1866, being thirteen years of age. His call to the ministry was very evident even in those tender years, and two years



after his graduation from college he was formally ordained into the Baptist ministry in Jefferson, Texas, May, 1874, during the sessions of the Southern Baptist Convention, to become pastor of the church at Shreveport, Louisiana. It was a notable presbytery that thus set him apart, in which the names of John A. Broadus, H. A. Tupper, William Williams, Wm. Carey Crane, and D. C. Daniel appear.

His pastorate at Shreveport continued from May, 1874, to February, 1876, when he was called to the First church, of Augusta, Georgia, in whose house of worship the Southern Baptist Convention was organized. He had married Miss Ida Louise Dunster, a descendant in the eighth generation from that Henry Dunster who was the first president of Harvard University, and in the memory of her lovely character and influence the brass memorial reading-desk stands in the pulpit of the house of worship at Augusta. His brilliant preaching and effective influence induced the Second church, of Richmond, Virginia, to call him to that prominent pastorate, which gave him an opportunity for a wider fame. Here he continued from December, 1882, for fourteen years, and here he was bereaved of his wife, their two children remaining to adorn prominent and useful stations in life. In September, 1896, he was the pastor of the First Baptist church, of Atlanta, Georgia, where he ably succeeded the eloquent J. B. Hawthorne, continuing his efficient work, which culminated in the erection of the splendid new edifice on the most prominent avenue of that beautiful city. From Atlanta he was called to the Broadway church, of Louisville, Kentucky, beginning his pastorate in February, 1909. During his ministerial career his service has been amid the important churches of Southern Baptists, located in their chief cities and centers of Baptist influence and power. In the meanwhile, he was again married to Miss Lottie Baylor, of Virginia, who was the daughter of that general, W. S. H. Baylor, who was killed at Second Manassas, while leading the Stonewall Brigade in that sanguinary struggle. From this marriage there are four children, distinguished for their attainments and adorning their positions in life.

Dr. Landrum has been called into responsible denominational

positions all through his career. He has been a trustee of Mercer University, of Richmond College, and is now vice-president of the trustees of the Southern Baptist Theological Seminary, Louisville, Kentucky. He has been prominent in the Foreign Mission and Home Mission Boards of the Convention, for a time President of the latter; on the Executive Committee of the Baptist World Alliance, and three times called to the presidency of institutions of learning, which he declined to remain in the pastorate.

His cheerful and buoyant disposition, the apotheosis of sunshine, and his unfaltering optimism constitute him an ever-welcome comer into social life and the center of the intellectual clubs and such like organizations which great cities afford. With a manliness that invites confidence, he is able to interest men in their social side and to lead them into the higher life of religious experience. His learning has brought him the honorary degree of D.D. from Washington and Lee University, and LL.D. from the University of Georgia. His friendships are true and self-sacrificing. Throughout his whole career he has won the confidence and affection of those to whom a ministry, singular in its tenderness, has won him the enviable designation of a friend to man while being true to God.

JOHN BENJAMIN LAWRENCE.



John Benjamin Lawrence was the first child in a family of two sons and three daughters. He was born near Steen's Creek, Rankin county, Mississippi, July 10th, 1875. His parents were Isaac Bass and Exa Williamson Lawrence. His forbears were farmers; sons of toil and of the soil. John Benjamin grew up as it were between the plow handles and like other country boys began his education in the county school-house and the country church. Both factors had much to do toward his future

development.

He was converted at the age of thirteen. His ordination as a minister of the gospel took place just ten years later, in old Mt. Pisgah church, Rankin county, Mississippi.

He entered Mississippi College in 1895; from which institution he was graduated with the degree of B.A. in 1899 and the degree of M.A. in 1901.

Dr. Lawrence was married to Miss Helen Alford in 1900. To them have been given five children. Three charming young daughters grace their home. Two sons, the eldest and the youngest of the family, both went back to God, thus marking the lives of the parents with an undefinable sorrow but sanctifying them with a great-hearted sympathy.

While a student in college he was pastor of a number of country churches, meeting the entire expense of his education in this manner. Among these were Sharon, Lone Pine, Black Jack, Oakdale, and Mars Hill,—churches well known in his State as centers of wide-felt influence. Their "Boy Preacher"—for his very youthful appearance gained for him this title—was greatly beloved and much appreciated by these country folk, who knew the gospel when they

heard it, and he is remembered yet with pleasure and pride by the congregations he served during his college days.

Shortly after his graduation from Mississippi College, Dr. Lawrence was called to the church at Greenwood, Mississippi. From there he went to Tennessee where he labored for six years, serving two of West Tennessee's strongest churches, Brownsville and Humboldt. The Humboldt church, during his pastorate, led the churches in Tennessee in mission offerings. From Humboldt he went to New Orleans, Louisiana, and for nearly seven years labored in that city. During this period he acted for one year as Corresponding Secretary for the State Convention Board of Louisiana, and edited for several years, in connection with his pastoral work, "The Baptist Chronicle," the organ of the Louisiana State Convention.

In 1912 he accepted the pastorate of the First church, Columbus, Mississippi. While serving this people, he was elected Corresponding Secretary of the Baptist State Convention Board of Mississippi, located at Jackson. He still holds this office, 1916, and each successive year is considered by his people as more and more indispensable.

Several striking characteristics make of J. Benjamin Lawrence a man of power and influence. He is filled with his own resources, he has his own clear-cut opinions about things, and he delights in the big and courageous thing. Marked individuality and fixed determination stand out prominently in his make-up. In whatever company he may be, he is easily noted as one whose opinions are not only sought, but courted. Another characteristic is his very broad optimism. He never loses faith in his Maker, nor his fellowman. His genial manner and his ability to mix with all classes with unconscious ease make for himself almost universal friendship. His intellectual ability is regarded as far above the average. Both as a speaker and as a writer he leaves the impress of his mind upon his audiences.

He is a ready, though not a prolific writer, and has given the denomination some literature that will last. His two books, "Power for Service" and the "Biology of the Cross," have met the

critic's eye with favor and approval. His "Doctrines of the Lessons" in the Convention Teacher for the past four years have attracted wide attention from scholars of all denominations. Since he has not yet reached life's meridian there is abundant promise of literary treats from his gifted pen.

But it is as a speaker that Dr. Lawrence most excels. He is in truth a born orator. Then because he has always loved to speak, he has not "neglected the gift that is within him." As a college student he stood first among his classmen as an orator. He was chosen to represent his college in the Inter-State Contest in Oratory during his Senior year, and won over all contestants from other State colleges. As the years have passed his interest in this important phase of his life work has not lagged. He is to-day considered one of the most polished speakers of the denomination. He is much sought after as a speaker not only in the pulpit but on the forum. Those who know him most intimately recognize that his power as an orator does not spring alone from his well-rounded sentences, to which he gives time and thought, but rather to the fullness of his consecration to his high calling.

As a denominational leader he ranks among the first in his own State and in the South. Few men at his age have attained the position among the brotherhood which he holds, a position which is well merited. Not only does he rank among the first of his own denomination, but he stands among the front rank of citizens in his State. The Governor recognizing his ability appointed him as one of the trustees of the Industrial School created by the legislature of 1916, and his fame having gone abroad the editors of "Who's Who in America" thought it worth while to place a biographical sketch of him in the 1916 issue of this weighty publication.

These honors and distinctions have not, however, caused any undue self-exaltation. Dr. Lawrence is the same humble, retiring genial fellow he was when a schoolboy. In fact so retiring is his disposition that his friends, who are conscious of his worth, have had to bring him forth and thrust upon him the responsibilities which he is bearing so well. He is now devoting his whole

soul to the task, as he defines it, of "Making Mississippi a Baptist Empire for World Conquest for the Cross."

He is a self-made man and stands as an inspiration to every aspiring youth in the land. Hard work, close application, and an unswerving purpose, these are the things that have helped to make him what he is.

SAMUEL PERRIN LINDSEY.



Just before the Civil War, on the 15th day of September, 1858, near the village of Buena Vista, Monroe county, Alabama, came into this beautiful world a little red-headed boy, whom his parents saw fit to name Samuel, his full name being Samuel Perrin Lindsey. His father, William Kyser Lindsey, was a son of Rev. Larkin W. Lindsey, one of our well-known pioneer Baptist preachers, who, after many years of labor for the Master, died near Buena Vista, Monroe county, Alabama, and now rests by the side of his godly wife, and one well-known pioneer preacher, J. J. Sessions, in Buena Vista cemetery.

Samuel Perrin Lindsey's mother was Miss Harriett Newell Wiggins, born in Conecuh county, Alabama, but lived the greater part of her life in Monroe county, Alabama, where she and William Kyser Lindsey were married in Concord church, Buena Vista, Monroe county, Alabama, by Rev. J. J. Sessions, December 5th, 1852. This godly father and mother lived together only about ten years. During this time, this son, Samuel Perrin, two daughters, Cornelia Hastletine and Sarah Theresa, and two others were born, the two unnamed God saw fit to take to him in infancy.

The father of Samuel Perrin Lindsey was a Confederate soldier.

36th Alabama Regiment, and was either taken prisoner or died at Manchester, Tennessee, leaving the three above-named children to be reared by this godly and widowed mother, who faithfully and well performed this task, and who, in March, 1904, died, and now rests in Buena Vista cemetery, Monroe county, Alabama.

The grandparents of Samuel Perrin Lindsey were from the Carolinas and Georgia.

Samuel Perrin Lindsey, when quite young, like most boys, tried different vocations—farming, carpentering, milling, selling stoves, the newspaper business, etc. Finally, his good mother, to encourage him, one day said to him: "Son, it may be some day you will get to be President of the United States." But God saw fit to give him a higher position than this; yes, the highest calling on earth, the preaching of the gospel of Jesus Christ. His country school days were spent not far from where he was born, near Buena Vista and Monroeville, Alabama.

He and his two devoted sisters joined Concord Baptist church, Buena Vista, Alabama, when young, at the same meeting, and were baptized by Rev. B. J. Skinner. He was licensed to preach by the Monroeville church, Monroeville, Alabama, Monday night, October 10, 1887, where he preached his first sermon on September 11, 1887. The text was Acts 17:30. He was ordained to preach at Philadelphia Baptist church, Tunnel Springs, Alabama, September 26th, 1888, the presbytery consisting of Rev. B. J. Skinner, Rev. F. C. Plaster, Rev. George Parker, and Dr. D. W. Ramsey. Rev. F. C. Plaster preached the ordination sermon from Ephesians 6:12-16.

He entered Howard College in 1887, and graduated there in 1893, receiving the degree of A.B. Dr. B. F. Riley was president of the college at this time.

He was married to Miss Julia Fancher in the Woodlawn Baptist church, Woodlawn, Alabama, by Dr. B. F. Riley, June 17th, 1890. This union has been blessed by four children. The oldest and youngest God saw fit to take to himself in infancy. The two living boys, Perrin Fancher, born November 26th, 1893, and Wm. Rupert, born September 30th, 1895, have attended the Baptist

school at Newton, Alabama, and began their college education at Howard College, East Lake, Alabama, session 1915-1916.

It has been through the sympathy and co-operation of his good wife that he has been enabled to accomplish so much in the Master's kingdom. And in addition to this, she has been active in the Woman's Missionary Union work, Baptist Young People's Union work, Young Woman's Auxiliary work, Sunbeam and Sunday-school work, and for ten years she has had charge of the Woman's Missionary Union work in Conecuh County Association.

His first pastoral work was in Monroe county, Alabama, in 1889: Old Salem, Oak Grove, and an old church on the Franklin road. He then went back to Howard College, and was pastor of Springville church, St. Clair county. He was pastor of the mission stations at Irondale and Gate City four years, working under the auspices of the State Board. During 1890-91, he was pastor at Ensley City two years, and pastor at Carbon Hill about one year. After graduating at Howard College in June, 1893, he did mission work for the State in West Alabama, until in the Fall of the year, when he went back to his native county, Monroe, and became pastor at Perdue Hill, remaining there two years. At the same time, he served Enon, Pleasant Hill, Hamilton Hill, McConnico, besides four mission stations at schoolhouses, etc. He was pastor the second time at Oak Grove during these years 1893, 1894, and 1895.

In November, 1895, he accepted a call from the church at Georgiana, where he moved and remained for one year. During that year all previous records for raising money for missions were surpassed. A great revival was had, and an institute was held in which they had the services of Dr. B. D. Gray, pastor First Baptist church, Birmingham, Alabama, Dr. George B. Eager, pastor First Baptist church, Montgomery, Alabama, and the pastors and deacons for miles around. This was a memorable occasion.

In November, 1896, he moved to Evergreen, Alabama, where he was pastor three years. His health failing him, he moved to the country, accepting churches contiguous to Belleville, his home, remaining there from that date to the present—eighteen years. During these eighteen years, he served the following churches: Perdue

Hill, seven years; Belleville, nine years; Arkadelphia, one year; Atmore, three years; Flomaton, one year; Castleberry, four years; Holly Grove, three years; Owassa, two years; Burnt Corn, nine years; Fair Mount, Red Level, Covington county, five years; River Falls, six years; Pigeon Creek, Covington county, two years; Century, Florida, three years; Old Town, one year; Tunnel Springs, ten years; McClelland, Florida, one year; Peterman, four years; Elim, four years; Red Level, two years, and chaplain to the convicts at Run Falls, six years.

He served churches in only two States, Alabama and Florida, and in the following counties: Monroe, Conecuh, Escambia, Covington, Butler, Jefferson, St. Clair, and Walker.

Since graduating in 1893, he has lived the entire time of the above-mentioned pastorates in a day's drive of his birthplace at Buena Vista, Alabama.

He has declined calls to fields in Texas, Florida, and North Carolina in order that he might work where he believed God wanted him, and evidently has made no mistake.

JAMES MONROE LONG.



James Monroe Long, Superintendent of the Georgia Baptist Hospital, Atlanta, Georgia, 1916, is well known to Georgia Baptists, having held several prominent pastorates in the State and places in the South and Middle West, at all times manifesting a great interest in all denominational affairs.

Mr. Long was born in Walker county, Georgia, January 21, 1869. His father and mother, John A. Long and Mary Newton Long, were born in McMinn county, Tennessee, moving to Georgia in their early childhood. His great-uncle on his mother's side, William Newton, was one of the pioneer preachers of Georgia. James Long was the second child in a family of eight, four girls and four boys. He was born and reared on a farm, and until his seventeenth year attended country schools of three months' session, which was held during the Summer.

In August of 1886, during a revival at the Chattanooga Valley Baptist church, he was converted and united with the church. Later in the month he was baptized in the Chattanooga Valley Creek by Rev. T. C. Tucker, the pastor of the church. February 7, 1887, he was married to Harriet M. Deakins, a childhood friend, who lived on an adjoining farm, with her parents.

At the time of his marriage, Mr. Long was farming, but in 1888, he felt the call of God to give himself to the work of the ministry. As his previous educational advantages had been limited, he felt, at this time, the need of a better preparation for the work to which he had given his life. He entered a nine months' school, taught by John Y. Wood, at Trickum, Georgia, preparatory to entering Mercer University. For two years he attended this school during the school term and taught in the county schools during the Summer months, in order to pay his expenses while in school.



In the Fall of 1890 he entered Mercer University, Macon, Georgia, attending two years. At the end of this time, on account of the continued ill health of his wife and the lack of funds, he was compelled to give up his college course. After teaching for two years, he was ordained in February, 1894, at Chickamauga Baptist church, W. L. Shattuck and W. T. Russell composing the presbytery.

In August after his ordination, he was called to the pastorate of the Second Baptist church, now the Tabernacle, Chattanooga, Tennessee. Here he remained for three years, where he, perhaps, had to deal with some of the most difficult problems that ever came to a young pastor. The church was heavily in debt and the membership greatly discouraged. At the close of his pastorate, the debt had been paid and the membership almost doubled. Feeling that he needed further preparation for his work he resigned his pastorate, and in October, 1897, entered the Southern Baptist Theological Seminary, at Louisville, Kentucky. At the end of his work at the Seminary, Mr. Long was called to the First Baptist church, in New Albany, Indiana, which he served for two years.

At this time he received a call to Senoia, Georgia, his native State. As he had been away from Georgia for several years, he was happy to return home and to the joy of the Georgia brotherhood, and especially to his old classmates of Mercer University. For three years he served the Senoia church faithfully; during the first year giving his full time to this work, but the last two years of this pastorate, he served two other churches, one Sunday each, Macedonia in Coweta county, and Hampton, in Henry county.

During all of Mr. Long's service in the pastorate, he gave special attention to the young people and their work in the church. He, also, took a keen interest in the women's work in the church, encouraging them in every way possible, organizing missionary societies where there was not already a live organization.

In 1903 Mr. Long moved to another field in South Georgia, Dawson. Here he remained for four years, bringing the church to a higher degree of efficiency than it had ever enjoyed before.

While here he led his church in the erection of one of the best pastor's homes in Georgia.

In 1907 Mr. Long moved to Fort Valley, Georgia, where he was pastor for more than five years. It was here where he perhaps did the best work of his life in the pastorate. This had been considered a hard place for Baptists, and at the time of his coming the church was very weak. During his pastorate the membership was increased from a little more than one hundred to nearly three hundred. An annex was erected for the Sunday-school work and a splendid pipe organ placed in the church. This church is now one of the best organized and most efficient churches in the State.

In 1912 he moved to Cartersville, Georgia, as pastor of the First Baptist church, where he remained until he was called in October, 1913, to the work of the Georgia Baptist Hospital, Atlanta, Georgia.

Mr. Long took charge of the Georgia Baptist Hospital soon after it was acquired by the Georgia Baptist Convention. Neither he nor his board of trustees was experienced in the hospital business. The institution had been founded and operated by Dr. L. G. Broughton, in connection with his pastorate of the Tabernacle Baptist church, and was known as The Tabernacle Infirmary. After Dr. Broughton removed from Atlanta, Georgia, to London, England, the infirmary ran down and the building was very much in need of repairs. There was division of sentiment among the Baptists of the State with reference to taking over the Hospital from the Tabernacle church, and it therefore did not have the hearty moral and financial support of the Baptists of the State.

Immediately upon taking charge of the Hospital, Mr. Long sought to make such improvements in the building and furnishings as means would justify, and to get its business affairs well in hand. His next task was to lay the Hospital and its work on the hearts of the Baptists of Georgia and to make its place on the Schedule of Offerings effective in contributions for its support. During his term of service the Hospital has been greatly popularized, both in Atlanta and throughout the State. Some of the most distinguished citizens of Atlanta are its patrons, and it receives a large number of patients from the best Baptist and other families in



the State. The Hospital has grown in popular favor with the Baptists very rapidly, and while their contributions to its support have not yet become large, the number of contributors and the aggregate of their contributions are increasing every year. The receipts from paying patients have been sufficient during the year 1915-16 to meet the current expenses of the Hospital and to pay the interest on the purchase-price. In addition to this, the Hospital has done thousands of dollars worth of charity work to the afflicted poor.

In the management of the Hospital Mr. Long has had opportunity to present its claim to general gatherings and to local churches. This he has done in such a way as to win friends to the institution. In the conduct of its affairs Mr. Long has shown remarkable business tact. His administration has been economical and in every way successful. He has had associated with him in his work his wife and daughter, both of whom have rendered efficient service. Just as in all the pastorates he has held, Mr. Long has done a constructive work for the denomination.

ERVIN F. LYON.



The subject of this sketch is one of the most wide-awake, progressive, and successful pastors of the South. Well equipped by natural endowment, and by scholarly attainment, he has made for himself a prominent place in the kingdom. Mr. Lyon and Robert L. Bivins, Americus, Georgia, were licensed and ordained at the same time by the Valence Street Baptist church, of New Orleans, Louisiana. He loves the Lord, has high conceptions of the ministry, and with diligence and untiring zeal has prosecuted his work to remarkable success.

Mr. Lyon is a son of Eli F. Lyon and Sarah J. Hunt Lyon, and

was born in Saline county, Missouri, February 27, 1869. His father was a planter and on the farm young Lyon spent his years of minority. Here, close to nature, he formed those habits of thought and life which developed a sterling manhood, and a determined character that produced a genuine worth and strength destined to fill a large place in the world of affairs. The father died when Ervin was thirteen years old, leaving five sons and two daughters, with their widowed mother, to struggle along for a living and for an education for the children.

The young man was ambitious, and only through struggle did he satisfy his thirst for an education. No difficulty, financial or otherwise, was great enough to hold him back. His early training was received in the country schools of his native State, and usually consisted of attendance for about three months during the year. He attended Robbins' College at Sedalia, Missouri, where most of the time he did special work in the school to pay tuition, and waited on the table in the dining hall to pay his board. Later he graduated from the Zanerian Art College, at Columbus, Ohio. After leaving college he taught a country school near his old home, for a period of three years. Following this he taught for nearly two years in a commercial college of Indianapolis, Indiana. During this period he gave his heart and life to the Lord, and was baptized into the fellowship of the First Baptist church of that city by the pastor, Dr. W. F. Taylor, on Sunday night, January 28, 1894. In the Fall of this year he accepted a position in a private school in New Orleans, Louisiana, preparing boys for entrance into Tulane University.

It was while engaged in this work that he answered the call to a higher and nobler work, and with enthusiasm gave himself as God's ambassador to a lost world. Mr. Lyon and R. L. Bivins were licensed to preach June 5, 1895, by the Valence Street Baptist church, New Orleans. Both of these young preachers were ordained by this church, June 14, 1896, the ordaining council consisting of Dr. D. I. Purser, pastor of the church, Dr. Jno. F. Purser, Dr. D. G. Whittinghill, and Dr. Mitchell. In October, 1896, the young preacher matriculated in the Southern Baptist Theo-

logical Seminary at Louisville, Kentucky. Here he remained three full years, receiving the degrees of Th.G. and Th.M., in June, 1899. The perseverance and determination of the man were shown in the work done during this course, which was continued faithfully to completion, in spite of financial difficulties, and despite also the lure of opportunities to enter the pastorate without waiting and working so long in the Seminary. Many a young man has been hampered in after years by yielding to the temptation to take a "short cut," but he felt the necessity of thorough preparation in order to the highest efficiency and so pressed on to the completion of his theological course.

While a student in the Seminary he was pastor for one Sunday in the month during two years, at Oakland, Kentucky. Here good success was attained and quite a number of people baptized into the fellowship of the church. Upon graduation from the Seminary, in 1899, he became pastor for two Sundays each at Norwood and Jackson, Louisiana, preaching to both churches until 1901, when the Norwood church moved up to full time. Here the enthusiasm of the young preacher was shown by increasing the membership of the church from twenty-three to more than one hundred, and most of the increase by baptism. The church building was beautified and seated with fine furniture, and an elegant home for the pastor was bought and paid for before the pastorate closed at the end of 1903.

While pastor at Norwood, Dr. Lyon was married to Miss Mary Eleanor Perkins, November 14, 1900. She was won from one of the oldest and most prominent families of Louisiana, a family of doctors, legislators, and financiers. To this union four children have been born, and Mrs. Lyon has proven a helpmeet in every way. She has always been popular with her husband's churches, is a great Bible scholar, Sunday-school and mission society worker, and has assisted in every part of church activity and life.

From January, 1904, to June, 1905, he was pastor of the First Baptist church at Natchez, Mississippi. From here he was called to the pastorate of the Tabernacle Baptist church, Ennis, Texas, holding this pastorate until June, 1911, exactly six years, freeing

the church entirely from debt, installing a fine pipe organ, and more than doubling the membership. Leaving Ennis, he became pastor of the First Baptist church, of San Angelo, Texas. He is the live, aggressive, and progressive pastor of this great church at present, 1916. During his pastorate here a heavy church debt has been paid, freeing fully the forty thousand dollar plant, and a ten thousand dollar home has been purchased by the church for the pastorium. Hundreds have been baptized into the fellowship of this church and the membership now numbers near to one thousand, while the pastor and the pastorate are eminently suited to each other.

In 1910 Dr. Lyon was elected to the twofold position of secretary of the State Mission Board of Louisiana, and editor of the Louisiana Baptist State paper. His being chosen to these positions of honor and responsibility indicates the confidence of his brethren and the ability of the man. Feeling, however, that his work was in the pastorate, he declined these positions. As a preacher on special occasions Dr. Lyon has had ample recognition. He preached the Convention sermon at Minden, Louisiana, in 1902, and the Texas Convention sermon at Houston in 1910. He has preached commencement sermons for Simmons College of Abilene, Texas, Howard Payne, at Brownwood, and Baylor College, at Belton, as well as numerous high school sermons in different parts of the country. He was honored by Simmons College, of Abilene, Texas, in 1912, with the degree of Doctor of Divinity.

He is the author of the "Successful Young Woman," a book that is wonderfully helpful to young ladies. This work has received words of praise and commendation from readers and educators throughout the country. He has written a large number of tracts and articles of general interest, the tract on "Infant Baptism" being particularly helpful to persons desiring information on this subject.

Dr. Lyon has ever felt a profound interest in general denominational matters, and has gladly borne his share of the burdens of the work with characteristic loyalty. He is still a young man in the very prime of life, and while the word "achievement" has been

written large in the record of his life thus far, it is certain that the coming years shall witness even larger success. The life and work of such a man, with their far-reaching influence and power, cannot well be expressed in words, yet the final summing up of it all can be nothing less than the plaudit of the heavenly Master, "Well done."

EDGAR YOUNG MULLINS.



A useful public man's career in its prime, its noonday, with radiating, far-reaching influence threading the world about him, furnishes an interesting analytical study. Going back to the beginning in such a study of the life of Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, we find a Baptist preacher-father, Rev. Seth Granberry Mullins, holding in his arms a small bundle of linen and lace, and turning back the overhanging bit to look into the wee face of his firstborn son on January 5th, 1860. There had been three daughters, but here was the longed-for son! The small bundle being duly returned to a proud mother, the father knelt beside her bed, with the mother to pray that God would make this firstborn son a preacher of the Word. In the years following no one knew of this secret season of prayer till it was revealed in a letter from father to son on the thirty-fifth birthday of that son, who had then been a preacher of the Word some ten years or more.

This firstborn son of a preacher made his advent in Franklin county, Mississippi, in the country home of the father, who was a successful planter in addition to his preaching; the paternal grandfather was also a preacher-planter, as were many others of these

early generations. On the maternal side the combination had been agricultural and political interest, another frequent combination of the times. Stephen Tillman, father of Cornelia Blair Tillman, was for many years an influential member of the Mississippi legislature, and it is interesting to note that a paternal great-grandfather was for some twenty years a member from the same district.

When the boy, Edgar Young Mullins, was eight years old interest in the "new State" of Texas became very strong on the part of the older Southern States. Many went thither from Alabama, Georgia, Mississippi, and Louisiana. Rev. S. G. Mullins, full of missionary zeal, strong in body and with pioneer instinct stirring, decided to take his growing family to the new State. He located finally at Corsicana, Texas, bought property there, and proceeded to establish a school which he himself taught, and a church of which the present thriving First Baptist church, of Corsicana, is the fruition. It is needless to say that here he was builder, preacher, and inspiring leader for many years.

The boy Edgar could not have been more fortunate in his teacher for both secular and spiritual training, for the father was accurate in scholarship, a graduate and Master of Arts of Mississippi College, and a firm, sturdy disciplinarian. Thorough educational foundations were thus laid under his father's tutorage. There came during this period some days of adventure reading for the boy, when the yellow-back novel was often in his hand. The father, quietly observing, led the boy to a row of substantial books in his library. "If you will read them, they are yours," said he. They were "Spark's American Biographies," and they were, ere long, in the boy's possession, marking an important turning point in his intellectual growth.

Education was the father's greatest desire for his children. The older girls were ready for college: they must go, so the young Edgar was put to work that he might help earn money for the education of his older sisters. For the next few years he was variously printer's devil, typesetter, and printer; then messenger boy and telegrapher, picking up the latter between his trips as messenger,



and with unbounded energy and spirit running successfully side lines such as selling fans and newspapers! At fifteen he was in full charge of a telegraph office with a man's pay.

Upon graduation of the older girls at Baylor came the boy's turn for higher education, and he went to the State Agricultural College, where a fine general collegiate course was obtainable, together with a strict military training which was of inestimable value to the slender, growing youth, whose energies had carried him onward regardless of the physical. Adventurous the boy had always been, not for the sake of adventure but for the goal at stake, his eager spirit leading him past many dangers which threatened his young life. A daring, young swimmer at six, he went down three times before rescue came, and a list of his narrow escapes would include rescue from a furious pack of dogs; a serious boyish fray when he ran between two fighting comrades and received severe cuts; a railroad accident when an entire train of cars passed over him as he lay upon the cross-ties, and a shooting experience where a fellow huntsman shot him in the face. Later might be added to the list a collision upon Chesapeake Bay, when the steamer upon which he was passenger was run into by another boat, a dozen or more standing near him were killed, while during every moment of her difficult progress back to the harbor the ship threatened to go to the bottom; and also a thrilling experience upon the ocean, when a liner upon which he was passenger took fire in the hold, and for twenty-four hours the flames were desperately fought till she could make port.

Experiences, such as these, win upon the arena of life, as they do upon the battlefield for the soldier, freedom of the spirit from the trammels of self, and fit him to walk boldly along the way of duty. So these contacts with danger, demanding clear thought and ready action, played their part in the making of this slender Southern boy into a courageous, indomitable spirit, influencing his time and generation with a fearless breadth of vision and a conquering spiritual strength. The family inheritance from both father and mother, with its quiet ideals of refinement and culture, through pioneer training became a sturdy spiritual force, not losing

a whit of its intellectual prerogative in the process. From his father came the love of theology and philosophy, the keen analytical thinking, the robust ideals. From his mother came the love of the beautiful, the poetic, his eyes always holding the same sparkle of pleasure over a beautiful star, or bird, or flower, or poetic thought that lit hers till almost the day of her death after many long, busy years as a pioneer mother of a large family.

In spite of that consecrating parental prayer at the hour of birth for the firstborn son, the Christian impulse did not come for him till the college course was ended, several successful years as expert telegrapher had passed, and at last, an acknowledged master, with his work commanding so good a return that only a few hours need be given it (covering the Associated Press dispatches for each day), a law course was in substantial progress. Then came suddenly the call into the fold of Christ, at a great tent revival meeting held by Major W. E. Penn, at Dallas, Texas, on the night of October 30th, 1880. He joined the church at Corsicana a week later and was baptized by his father in the afternoon of the same day, November 7th, 1880. A published account of his profession says that he "related to the church his Christian experience in a plain, concise, and impressive way," and that it was a touching sight to see "the father in the fullness of joy leading the son into the water to bury him with Christ in baptism." Almost immediately following these events came the summons into the ministry of our Lord,—which necessitated the reluctant abandonment of ambitious plans for the law,—and a license to preach from the Corsicana church. A year later he entered the Southern Baptist Theological Seminary at Louisville, Kentucky, spent four years there, making his way unaided, and was graduated in May, 1885. A strong desire to become a missionary to Brazil had early formed in the young preacher's heart and he offered himself to the Foreign Mission Board before graduation, but the Board was straightened for funds and could not send him. Later for health reasons it did not seem best to go, and the offer to the Board was not renewed, but the mission impulse had been thoroughly engendered and was ever afterward to mark his life by constant devotion to its cause. The historic



church at Harrodsburg, Kentucky, the oldest in the State, had already called him to its pastorate, and he went immediately there, where he was ordained to the full work of the ministry, June 6th, 1885, the presbytery consisting of T. T. Eaton, A. C. Caperton, T. M. Vaughan, R. L. Purdom, Benjamin Urton, David Bruner, J. S. Kirtley, J. C. Porter, and W. P. Harvey. Rev. T. M. Vaughan presided and conducted the examination, Dr. T. T. Eaton preached the sermon, Rev. R. L. Purdom gave the ordination prayer, Dr. A. C. Caperton the charge, and the Bible was presented by Rev. J. S. Kirtley. A year later, on June 2nd, 1886, he was married to Miss Isla May Hawley, of Louisville, Kentucky. Dr. Basil Manly, a warm friend of the bride, performed the ceremony. Following the Harrodsburg pastorate of three and one-half successful years, there were seven years of down-town work as pastor of Lee Street Baptist church in Baltimore, Maryland, beginning October, 1888, during which the young preacher made his ministry felt not only most effectively in his own church and community, but in the city at large, and at the same time took a special course in the department of Philosophy at Johns Hopkins University. From Baltimore he was called, most unexpectedly, as associate secretary of the Foreign Mission Board at Richmond, Virginia, and went to the work in September, 1895, but finding his duties to be largely confined to office routine, he responded a few months later to the appeal of the First Baptist church, of Newton, Massachusetts, to become its pastor, going there in March, 1896.

These three pastorates—first in the Kentucky town with its large quota of country members, then the down-town city work at Baltimore, and finally the exacting pulpit demand of the fine cultured people of the aristocratic Boston suburban church, under the shadow of historic Newton Baptist Theological Institution, gave the young preacher a well-rounded pastoral and pulpit experience. There could have been no better means of preparation for his work at the Southern Baptist Theological Seminary than these three churches furnished. Always a close student, the quiet town gave him opportunity for study; his scholarly, fresh interpretation and

application of Scripture truth was enjoyed and encouraged by many members of the oldest Baptist church in the State, while he was brought into intimate touch with family need and rural life problems.

At Baltimore the busy, struggling tide of a constantly changing membership, largely working people, brought urgent requirement that scholarship be translated into simplest language, that the Word might be made ready for humble, eager searchers after truth and help. There was constant ingathering here, too, the work being distinctly evangelistic in character.

At Newton the clear thinking in simplest language must blossom forth in fine literary form, that the old truths might find new beauty and fragrance and power for college-bred men and women, while the great benevolences and Christian enterprise of a prosperous people must have adequate leadership from the still youthful pastor.

This schooling from the three widely different charges played an important part, then, in producing a man of scholarship; a forceful speaker, whose style is enriched with abundant apt illustration (in the selection and use of which he is a rare master), descriptive picturing, pungent epigram, and, upon occasion, interspersed with fine humor; a clear, keen-thoughted, magnetic teacher, a winning social personality and a competent man of affairs—all qualities greatly needed in what was to be his life-work.

From the Newton pastorate he was called again most unexpectedly to serve the denomination at large by a summons from the trustees to take the place of President of the Southern Baptist Theological Seminary at Louisville, Kentucky, in June of the year 1899, which position he has since held.

Side lights thrown upon this useful career would reveal many interesting characteristics. Among these might be noted a painstaking persistence in little things; any small error of speech or trick of habit discovered has always meant instant, never-failing effort to overcome. A remarkable memory is another, constituting one of his most valuable assets. A bit of poetry which gives him special delight, a fresh thought well put are his, usually, with one



reading, and his mind is, in consequence, a veritable storehouse of choice verse, apt expressions, and clever anecdote, arranged in such orderly fashion that he draws upon it at will. Directness and simplicity of manner with small and great have made him a man easy of approach and rich in friends. Marked tolerance and genuine interest and respect for the view-point of another have made him much sought as an arbiter of differences, and won him an enviable reputation for fairness, while a lack of resentment and malice for any real or fancied wrong has contributed to a quiet serenity of temper that is seldom broken. A sensitive spirit which shrank ever from things that hurt has enriched his life with tender, ready sympathy. An indefatigable worker, in pursuing any line of thought preparatory to an address, an article or a book, the whole range of literature upon the subject within his reach must be painstakingly gone over, and his own view-point carefully wrought out thereby. Finally, with the spring of youth still in his veins, this man of work at fifty-six relaxes for a game of golf with all the eagerness and love of victory which mark a man of twenty.

The Bible has ever been his life guide and chief text-book—the first in his hand before he rises from bed in the morning, and usually the last to leave his hand at night.

With broad vision that holds ever within his consciousness the varied needs of the world, Dr. Mullins is everywhere a ready helper in the battle for good. No enterprise for the betterment of his State or home city but finds him in the front rank of workers. The Kentucky Baptist Education Society, the Colored Baptist State University, the Baptist Church Extension Board of Louisville, the Young Men's Christian Association, the Young Women's Christian Association, the Salvation Army, the Louisville Free Public Library (of which he has been an active trustee for many years), and numberless other public interests have felt the impulse of his vigor and hearty co-operation. The demand for him as preacher or speaker at social, civic, and religious local gatherings could easily fill his time, while lecture demands for Chautauqua, convention, and institute work in the country at large far exceed

the limits of his ability to comply. Occasional evangelistic meetings, which he has held through the years with much resultant spiritual profit, have brought to him unlimited opportunity for continuation of a work which he especially enjoys, but for which he has little leisure.

Turning at last to the great work of Dr. Mullins' life, as president of the Southern Baptist Theological Seminary, it presents an interesting triangle of achievement. In the background upon one side are the scars of the most serious and bitter controversy which ever rent Southern Baptists. He came to Louisville as president in June of 1899, after three and one-half years' stay in the North, away from the storm. He had been called to his high office without the least faint hint of such a purpose on the part of the trustees, and came from the heart of a prosperous and united pastorate into the complex situation at Louisville. It is needless to attempt the record of those difficult early years. Through them he stood steadfastly for constructive work at the Seminary, with unmoved intention that it should continue to be, as first planned by its great originators, the school of the Prophets for all the Baptists South, and gradually it became the center of peace and progress instead of storm.

The second side of the triangle presents a greatly improved curriculum and enlarged opportunity for the student. A daily chapel hour for prayer and praise was inaugurated; chairs of Biblical Theology, Comparative Religion and Missions, and Sunday School Pedagogy were established, also a lectureship on Evangelism, with corresponding increase of faculty; quarterly examinations were arranged, dividing the work advantageously, and at the same time presenting excellent opportunity for possible short courses of study for visiting pastors. And, finally, a theological quarterly, *The Review and Expositor*, has been established with a strong and far-reaching influence.

The third and last side of the triangle presents a largely increased student body, the initial year of this administration having 232 men enrolled, the past year 344—an increase of about fifty per cent.—(and this latter number does not include the 100 women



from the Woman's Training School, which has been established during this period under the auspices of the Woman's Missionary Union with the co-operation of president and faculty of the Seminary), together with a greatly improved financial situation for the school. The Endowment Fund has been augmented by considerably more than a half million, making the entire property now worth three times the amount of its value when Dr. Mullins' presidential term began, while a fine site of forty acres in the beautiful Crescent Hill suburb of Louisville has been purchased, from which, God willing, may some day arise a new group of modern buildings to meet the growing needs of this great school. In all this triangle of achievement there has been the co-operation of an able, united, and loyal faculty, who have, with remarkable steadfastness, stood for the great ideals of the Seminary.

With the eager outreach of the student mind Dr. Mullins has made three trips abroad; two before coming to the Seminary, and one since, during which he spent a period of several months in Berlin, Germany, pursuing special theological studies with the view of broadening and strengthening the foundations of his work as Professor of Theology.

In addition to the duties of president and professor, administrator, and financial agent of the Seminary, Dr. Mullins has garnered some of the fruits of his studious hours into five published books, with the sixth, his own Systematic Theology, well under way. The titles of the five already published are: Why Christianity is True, The Axioms of Religion, Commentary on Ephesians and Colossians, Baptist Beliefs, and Freedom and Authority in Religion.

He received in 1897, before coming to the Seminary, the degree of D.D. from Carson and Newman College, Tennessee, and since then has received the D.D. from Mercer University, Georgia, LL.D. from Richmond College, Virginia, and the same degree from Baylor University, Texas.

JOHN SCOTT MURRAY.



John Scott Murray, Jr., was born in Anderson, South Carolina, September 23, 1857; his father was John Scott Murray, a native of Virginia, and his mother was Claudia Rebecca Edwards, of South Carolina. His ancestry on both sides was Scotch-English. His father, John Scott Murray, Sr., lawyer, teacher, preacher, was a man of noble character, possessing an intellect of extraordinary strength and discriminating power, and attainments of a broad and solid sort. The mother was a woman in

whom were blended the tender traits with the high intellectual in a remarkable degree.

The preparation of the subject of this sketch for his life-work is full of interest. It falls into three periods, to wit:—at home, at college, doing graduate work.

At home, until his fourteenth year, "Scott," as our Prof. Murray was then called, was educated in a home school conducted by his mother with the assistance of two of her sisters. This was a school where the most painstaking teaching was done by three sisters of a family of teachers born. The curriculum of the lad was a choice and extended one. After his thirteenth year, his father, who was a fine mathematician, logician, and linguist, and who had been President of the Johnson Female University, when it was closed by the war between the States, helped him in his Mathematics, Latin, and Greek. At the age of fourteen, he passed from his mother's school to a High School, in his town, taught by Prof. W. J. Ligon, and afterwards expanded into the Carolina Collegiate Institute, in which were associated with Prof. Ligon, such men as Dr. D. E. Frierson, Bishop P. F. Stevens, and General L. M. Ayer. Here, under the finest Academic instruction, he remained for four years.



With the preparation thus indicated, young Murray entered Furman University, at Greenville, South Carolina, and in June, 1878, he graduated with the degree of Master of Arts. Here he was recognized as having no superior in diligence and in the mastery of the work. He was a leader among his fellow students, not only in scholarship, but also in power of debate. His style of speaking in those days was of the ornate and oratorical type.

After leaving Furman University, Mr. Murray did not at once enter upon graduate work, but studied law; and, being admitted to the bar upon examination before the Supreme Court of South Carolina, he practiced two years as a member of the law firm of Murray & Murray, Anderson, South Carolina. Then, having decided to enter upon the profession of teaching, and having actually taught for a while, and having declined the chair of Latin in his alma mater, he went to Johns Hopkins University to take up his further preparation. Here, 1882-3, he was a pupil of Professors Gildersleeve, Warren, Morris (Oxford), Bright, and G. Stanley Hall. His subjects were: Ancient Classics, Philosophy, Sanskrit, German. The Spring semester of 1883 he spent in the same studies at the University of Goettingen, Germany; and two semesters were similarly spent at the University of Leipzig. In 1884 he entered the University of Berlin, and remained there four years as a student of Classical Philology, Sanskrit, German, Philosophy, Pedagogy, Comparative Philology, Roman Military Law, Mythology, Epigraphy, Art-Mythology, Paleography.

In Berlin, Mr. Murray had opportunities for culture enjoyed by few American students. Boarding in the family of Dr. August Buttmann, son of the great scholar, Dr. Philipp Buttmann, who had been court instructor of Frederick William IV, the son himself being a pensioned gentleman who had been knighted by Emperor William I, after fifty years of professional service, our young student met many of the most distinguished men of Germany, and had social contact with members of the Prussian and Saxon nobility. He had accorded him a special card inviting him to the Emperor's reading room in the Palace at such hours as would not conflict with the reading hours of the Kaiser. He was a stu-

dent of such men as Theodor Mommsen, Edward Zeller, Ernst Curtius. One of his rarest opportunities was his admission to private Seminar in Greek Epigraphy, conducted by the great Kirchhoff at home of evenings. He heard Bismarck, the Iron Chancellor, in the German Reichstag, as he had heard Gladstone in the British Parliament. While in Berlin Mr. Murray was offered a Consulship, under the Cleveland Administration, but declined it upon the advice of Dr. Vahlen, Rector of the University, and one of the most distinguished of all German scholars, with whom the young American had close relations as a student, and who did not wish his pupil to turn aside from scholarship. It is worthy of note, in passing, that this period of six years of preparation was financed by Mr. Murray himself.

The professional life of our subject falls into two periods, to wit: At the University of South Carolina; at Mercer University.

In 1888, Mr. Murray accepted the Professorship of Latin in the University of South Carolina. In 1890, the chair of Sanskrit was instituted and added to his work. In 1891, under the Tillman regime, the University was reorganized. Prof. Murray would not wear the Tillman yoke, and so he retired from the University.

In 1892, Prof. Murray accepted the chair of Greek Language and Literature in Mercer University, Macon, Georgia, and still holds that position, 1916. In 1892-4, he taught German also; and, 1903-11, he conducted the French Department in addition to his own work. He served as a member of the Cecil Rhodes Committee of Selection for Georgia, 1907-16. During the twenty-four years of his service at Mercer University he has never failed to meet a class on account of indisposition, or any personal reason. During this period he has been offered work in other Universities and executive position in two Colleges, but his devotion to Mercer University has been a passion so deep that he could not be allured from it. His life in the University has been one of wise counsel, faithful service, and modest reserve. Quietly he has pursued the even tenor of his way with no trumpet blast of self-exploitation. Scholar and philosopher, without noise he has helped editors of critical editions of the Classics with his critical judgment, and, in

the same way, he has declined invitations to become co-editor of such editions, because he was devoting himself to his chief love,— Mercer University and her students. Many of the most eminent educators of America are numbered among the fellow students and friends of this retiring student and scholar.

As a scholar, Prof. Murray has few peers in America. For breadth and accuracy his scholarship is simply marvelous. Language and Philosophy are his specialties. But for Science, Music, and Art, he retains the love that made him proficient in these also.

As a Christian, Prof. Murray is orthodox, devout, spiritual and practical. Having gone through the philosophies and weighed them, and having come into vital relation to Christ, he is as serene and stable as the granite mountains. His serene spiritual life expresses itself in personal helpfulness and in material contributions to good causes, such Institutions as Mercer University and Bessie Tift College, in addition to his own church, having been recipients of liberal gifts from him.

The only serious complaint that can be brought against Prof. Murray is that he has never taken some good woman into partnership with him!

HENRY STIRLING McCALL.



Henry Stirling McCall, of Ogeechee, Georgia, is the son of C. P. McCall, M. D., and Mary Lawton. He was born February 23, 1872, on his father's farm in Screven county, Georgia. He graduated at the Sylvania Institute, afterwards entering Mercer University and taking a part of the course. He graduated from the Orangeburg Collegiate Institute in 1897. He taught in the public schools of Georgia for about ten years, in connection with his early ministry. When a boy he felt the call to the ministry, and began preaching at the age of twenty. He was ordained two years later, November, 1894, and has been a busy pastor every since, serving from four to six village and country churches annually. At present, 1916, he is pastor of Springfield Baptist church, which he has served for fifteen years. He is also pastor of two other churches, which he has served for about the same length of time. He is now, and has been for the past ten years, president of the Sunday School Convention of the Middle Association, and has served for a number of years as a member of the Executive Board.

H. S. McCall is a brother to Dr. M. N. McCall, of Havana, Cuba, who is Superintendent of Missions on the island and pastor of the Baptist church in Havana. He is a grandson of Rev. M. N. McCall, deceased, who was one of the pioneer Baptist preachers of Screven county. He is also a nephew of Dr. George B. McCall and Rev. W. C. McCall, both deceased, ministers who figured prominently in Baptist affairs of the State in the last generation.

In every war in which our country has been involved, H. S. McCall's ancestors have fought valiantly, he being a descendant of Chas. McCall, who served in the Revolution under Marion, and

who married the daughter of the colonial Governor of North Carolina.

The field of his life work seems to be the Middle Association, in which all of his pastorates except two have been located, and where his earnest labors have been crowned with success.

On February 20, 1895, he married Miss Dahlia Evans, daughter of John R. Evans, of Ogeechee, Georgia, and she is superintendent of the Woman's Missionary Union of the Middle Association. They live on their plantation at Ogeechee. They have six promising children, three boys and three girls. Two of the boys are students at Mercer University, and the other one intends to enter there this year, 1916.

As a man Mr. McCall is modest to a fault, and is the soul of honor. It is beneath him to do a little thing. His life, civic and religious, like his character, is transparent, and the better it is known the more highly is it appreciated. He is a living example of the gospel he believes and preaches. He preaches what he practices instead of preaching and leaving it to others to practice. This is the explanation of the fact that he is a prophet with honor in his own country. The influence he exerts in his home is an inspiration to his children, and the purity of his civic and religious life is elevating to his neighbors and fellow citizens.

As a preacher Mr. McCall is free from the bombast. With him there is no playing to the grandstand. Nothing for show, except the simple yet sublime truths of the gospel. He covets no man's field, but is content to devote his time and talents to the churches of his own section and association. In his sermons he is instructive, comforting, and inspiring to his hearers, and in pastoral duties he is a welcome guest in the homes of his people. Withal, he is a Baptist of the old school, and earnestly contends for the faith once for all delivered to the saints. The truth he believes and preaches is presented in such a way as to command the respect and personal friendship of those whose views of the truth differ from his own.

The best thing that could be said of any man can truly be said of H. S. McCall, and that is, he is a high-toned Christian gentleman, and as such is an ornament to the Baptist ministry.

FERNANDO COELLO McCONNELL.



Dr. F. C. McConnell is one of the best known preachers in the Southern Baptist Convention. His magnetic personality draws men to him; and his big, warm, brotherly heart holds them fast. To be in his presence is to feel the breath of his native highlands.

His style is his own. Nobody ever accuses him of plagiarism. To blaze a new path, or rediscover an old one, is the delight of his soul. His pioneer spirit revels in new territory. Many of his conceptions are bold, standing out like mountain peaks that suddenly lift themselves into view. He surprises, delights and moves his hearers. His language is rugged, picturesque, incisive, persuasive, according to his varying mood, or the object at which he aims. Some of his utterances are like the fury of the storm before which the forest trees bend, sway, and break; others are like the soft, sweet music of the Æolian harp, when the Summer breezes play upon its strings. But the fires of his passion are kindled at the cross. All of his powers are dedicated to lifting up the crucified Christ before men. His brethren love and honor him for his work's sake. Emphasizing strongly the place of the local church, he gives time and thought to the co-operative work of the churches. His sympathies are as broad as the interests of the kingdom.

Dr. McConnell was born in Clay county, North Carolina, August 2nd, 1856, and with his parents moved to the village of Hiawassee, Georgia, when he was but seven months old. In this mountain village he grew to manhood, spending his time on the farm, in the store and going to school during the short annual period. When eleven years of age, he was converted and joined Macedonia church.

On reaching manhood he was married to Miss Emma England,

who, through all the years of his eventful life, has been his faithful companion, sharing his burdens, participating in his struggles, and rejoicing in his victories.

After his marriage he became a merchant at Mt. Airy, Georgia. But it is not in man that walketh to direct his steps. Whatever may have been his dreams of wealth or power in the business world, he was chosen of God to preach the gospel in the South. Convinced of the call, he faced it in that brave spirit which has characterized all the decisions and acts of his life. It was no small undertaking for a young man with a family, and lacking the necessary education, to give up his business and begin the gigantic struggle to prepare himself for the highest usefulness in his holy calling. God had spoken, and that was the end of all argument.

He entered the High School of Hayesville, North Carolina, and took a preparatory course. In 1880 he was ordained to the full work of the ministry. Three members of the presbytery, Alfred Corn, Elisha Hedden, and Elijah Kimsey, were the great mountain preachers of that day.

Feeling deeply his need of theological training, convinced that he should give the Master the best possible service, he entered the Southern Baptist Theological Seminary at Louisville, Kentucky, and took the English course. He sat at the feet of Boyce, Broadus, and Manly when those giants were in the height of their powers. Systematic Theology gripped the young student and the spell, which it cast over him has never been broken. Those who sit under his ministry become familiar with the deep things of grace. During his Seminary course he was acting pastor at Jeffersonville, Indiana. Practical training was happily combined with the knowledge gained in the lecture room. In him was exemplified the well-remembered saying of Dr. Broadus: "The way to learn how to preach is to preach."

After leaving the Seminary, he went back to the mountains of North Georgia, and did missionary work for two years. It was in that year, 1884, that the Georgia Baptist Convention met in Atlanta. During the discussion of education, Dr. McConnell delivered an address which so charmed and moved the Convention that the leaders told him he must go to Mercer University and take a

literary course. Accordingly in the Fall of 1884 he entered the Freshman Class, and remained in college until he received the A. B. Diploma in 1888. In college he was a general favorite with the young men. While pursuing his studies at Mercer he preached almost every Sunday. For a while he was acting pastor at Jeffersonville and Byron. During the remainder of the four years he was pastor at Eatonton and Harmony, Putnam county. While under the double burden of student and pastor, he was thinking of the needs of the people in his mountain home. It was his custom to go to Hiawassee every Summer and conduct a Bible Institute which was largely attended by preachers and laymen. During this same period Dr. McConnell founded the Hiawassee High School which has been a beacon light in the mountains the past thirty years, and has been president of its Board of Trustees from 1886 until the present.

Few men leave college as well prepared as Dr. McConnell was for the duties of the pastorate. His reputation as a preacher was already made, and the churches were eager for his services. From college he went to the pastorate of the First Baptist church, of Gainesville, Georgia. Here he preached with conspicuous ability and marked success for five years. His labors were not confined to Gainesville. His services were in demand throughout Northeast Georgia, and his influence for good was felt in every part of the hill country. Many a young man, listening to the eloquent words of the Gainesville pastor, felt the fires of ambition burn within him, and formed the irrevocable purpose to secure an education and prepare himself for a larger life. He was at this time a trustee of Mercer University, having been elected soon after his graduation.

In 1893 he was elected Assistant Secretary of the Home Mission Board, and served efficiently in this capacity for one year. His addresses on Home Missions at the various State Conventions attracted wide attention and made a profound impression. After he had spoken before the General Association of Virginia, Editor A. E. Dickenson, of the Religious Herald, playing on his initials (F. C.), named him Forensic Cyclonic McConnell.

In 1894 he became pastor of the First Baptist church of Lynchburg, Virginia, and served that noble people for seven happy, fruitful years. The brethren of the Old Dominion honored him by making him a trustee of Richmond College.

After the death of Dr. Kerfoot in 1901, Dr. McConnell was elected Secretary of the Home Mission Board. Many of his friends thought this would be his life work; but his shepherd heart yearned for the pastorate; and when the call of Calvary Baptist church, Kansas City, Missouri, came to him in 1903, he felt impelled to accept it. In this strong church of the middle West, with the tides of modern life surging around him, he preached the old gospel with power for six strenuous years. As in Georgia and Virginia, so in Missouri, he was deeply interested in Christian Education, and served with ability on the Board of Trustees of William Jewell College.

In the Fall of 1909, he accepted the call of the First Baptist church, Waco, Texas. In the pulpit made famous by the long ministry of the illustrious B. H. Carroll, he stood for more than five years and preached, to the delight and edification of the throngs that waited on his ministry. He was much in demand all over Texas for Bible Institutes and Summer Assemblies.

During all the years of Dr. McConnell's absence from Georgia, he never failed to make an annual visit to his beloved Hiawassee, where for a quarter of a century he has preached every Summer. Bound to his native State by so many strong and tender ties, it is not strange that when the new Druid Hills church, of Atlanta, urged him to become its pastor, his heart would not permit him to decline. January 1st, 1915, he began what his friends believe will be the crowning work of his life, the building of a strong Baptist church in the most beautiful residential section of the Gate City of the South. In connection with his pastorate he is doing an immense amount of work for the denomination in the State. His brethren love and trust him, and believe that he has come to the kingdom for such a time as this. May his bow abide in strength. If he does not enter the promised land of all that he has dreamed of for his native State, may he from faith's lofty watch-tower look out on the coming years, and greet the glories yet to be.

WILLIAM DUDLEY NOWLIN.



A delightful clearness and strength of diction, deep, spiritual earnestness, abounding sympathy of heart, charm of person and address, with an unswerving loyalty to the truth, are the rare combination found in the Rev. William Dudley Nowlin. It is a combination realized in the consecration of talents of the highest order to the will of the Infinite—a work of grace, where there is something for grace to work with. A virile, titanic, richly endowed, and cultured character, as in the case of Saul of Tarsus, was sought out and “made a minister and witness” of Jesus, when the subject of this sketch yielded to influences that, without controversy, were of God.

The story of how his ministry began illustrates the man. He had ambitions along other lines and had made some progress in a business career. Had there been no providential interruption of this plan of life, he would have been among our foremost business men of the country, but the interruption came—God having something better for him.

He was the owner of a large drug business at the time he was literally thrust into the ministry by the church of which he was a member. He had not suggested it nor did he even know that such action was in contemplation when the church licensed him. The brethren who had known him from childhood voted the license without his consent. Of his own accord the pastor of the church which had now licensed the subject of this sketch made an appointment for him to preach at his church the next Sunday morning. This was Saturday and a busy day at the drug store, so that there was no opportunity to cancel the engagement, nor time to prepare for it until the store closed at a late hour. Devotion to duty being



one of Mr. Nowlin's ruling principles and since the pastor had made the appointment he decided to keep it and do his best. He felt that if he made a complete failure that it would convince the church, the Lord, and himself that he was not to preach and that he could go on with his own plans in satisfaction, but, alas, this did not happen.

Unfortunately for these meditations, but fortunately for many an interest of the kingdom of God, he selected for his text Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God," and preached what the people still say was a great sermon of forty-five minutes.

Shortly a country church called for his ordination and the church of which he was a member called a presbytery and set him apart to the full work of the ministry. This was done May 5th, 1892, by the First Baptist church, of Martin, Tennessee.

William Dudley Nowlin was a child of grace and knew him whom he believed. From his sixteenth year, when he was baptized, he had loved and read the Bible and had loved and served its author. While he was in the drug business he wore out several Bibles reading and debating Bible doctrines. His drug store was headquarters for Bible discussions. But the store was disposed of and he launched out into the work of the ministry.

He became pastor at Hickman, Kentucky, where he remained for three years, doing a remarkably successful work, which was given up for a course in the Seminary at Louisville, Kentucky. The years 1895-98 were spent in the Seminary. During these years he was pastor of Parkland church in the city of Louisville. While he was in the Seminary one of our denominational leaders who was a trustee of the Seminary said: "Nowlin is the most promising man of the class," and some of his friends have declared since that "Nowlin has made good the prophecy." A call came from Nicholasville, Kentucky, which was accepted but which lasted but a little more than one year. From this pastorate he went to Lexington, the beautiful city of the Blue Grass, where as pastor of the Upper St. church he commanded large congregations and made his influence felt for salvation and denominational integrity; and

where he strengthened the church of which he was pastor, in members, in spirituality, and in ambition to achieve larger things for the Master. This pastorate lasted about six years. Before he left Lexington a lot was bought and the money raised for a new and larger building. Next, the subject of our sketch went to the Third Baptist church, Owensboro, Kentucky, one of the largest and most aggressive churches in the State. The auditorium of this church has a seating capacity of 2,700 and it was often taxed to its limits to hear this eloquent champion of the truth. The great Dr. T. T. Eaton said in an editorial in the Western Recorder: "Dr. W. D. Nowlin is preaching to more people one service with another than any man in the State, if not more than any man in the South." This pastorate lasted about five years. Other pastorates held were Mayfield, Kentucky, and Lakeland, Florida. In these places, as in all others, this faithful servant of Jesus made full proof of his ministry. Georgetown College honored him by conferring upon him the degree of Doctor of Divinity in 1904, just before he left Lexington for Owensboro.

A feature of Dr. Nowlin's ministry to which attention must be paid is his success in building up Sunday-school attendance. When he went to Owensboro, the Sunday-school attendance was three hundred the first Sunday of his pastorate. Before he left he had reached one thousand three hundred and more in Sunday-school attendance. While at Lakeland, Florida, he had the largest Sunday-school in the State. At Deaderick Avenue, Knoxville, Tennessee, where he is now pastor, 1916, the attendance was five hundred and fifty-seven when he became pastor, but four months from that date there were one thousand eight hundred and forty-six present in Sunday-school.

Dr. Nowlin has distinguished gifts as a parliamentarian which were recognized when he was elected moderator of the General Association of Kentucky Baptists, which office he held two years, the time limit. While he was in Florida he was vice-president of the State Convention and presided largely over two sessions. Dr. Nowlin is one of the few men who never loses his head, whether in discussion or presiding over a body. Quick wit and undisturb-

able good humor, which are essential in a presiding officer, are guaranteed by our brother of Scotch-Irish blood. In the Southern Baptist Convention he is always drafted for the work of the boards and committees and is always given a Sunday preaching appointment during the Convention. Soul winning is one of the first things in the ministry of Dr. Nowlin.

No one loves to do a kindly deed more than he. His helping hand reaches to all—even the worst of the worst. He loves to hope good things for the down and out, therefore he is diligent in following the Master's example in extending an uplifting hand. Nothing could make him so unhappy as a ministry barren of fruit. However, he has never suffered this embarrassment, for his ministry has been abundantly successful. Many of our leading pastors have called for Dr. Nowlin's services in evangelistic work and have found him very successful and satisfactory. The calls were so numerous and urgent upon our brother for evangelistic services that he gave up the pastorate for a time and did evangelistic work altogether for more than a year and a half. During this time the largest cities of the South and West availed themselves of the services of this stalwart of the faith, and meetings that were famous for results were reported. Dr. Nowlin, as an evangelist, is of the D. L. Moody and R. A. Torrey type. He is not sensational, but draws from the Bible vast treasures of truth and from human life apt and striking illustrations which he drives home with tremendous force.

Evangelistic and Chautauqua engagements brought Dr. Nowlin and the Lakeland church together. The church recognizing the unusual gifts of the preacher and lecturer and being pastorless extended to him a call. At this time the affairs of the Florida Baptist Witness were in confusion and Dr. Nowlin was asked to take it over. He became the owner and editor of the paper, doing this work in connection with his Lakeland pastorate. For years he had been a popular contributor to the denominational press. The Western Recorder, Baptist and Reflector, and other papers bore eloquent evidences of his eminent gifts as a writer. The Florida paper at once showed the touch of a master hand. Articles of rare

and permanent value began to appear, and the circulation of the paper, within a short time, was more than doubled. Dr. Nowlin believes that "it is just as easy to do a big thing as it is a small thing; in fact, easier, for the very bigness of the thing creates enthusiasm and lends momentum to the movement." "Plan your work and work your plan" is his motto.

Dr. Nowlin is a Baptist who believes in and loves his denomination and one who never fails to stand for his faith. While he is both able and willing to defend his faith he is in no sense an ecclesiastical pugilist, yet the whole truth found utterance in his paper. This stirred up Pedit-Baptist adversaries, and not knowing their man, they swarmed out as numerous and as noisy as the locust in Egypt—and then, when they discovered what they had struck, they swarmed back at a much livelier rate and kept quiet so long as he remained in the State. His removal from Florida was a distinct loss and was greatly deplored by the Baptist hosts at large who recognized in him their honored champion of the truth, capable of meeting every enemy, and a leader whom they could safely and proudly follow.

As an orator Dr. Nowlin has few equals. His oratory is cyclonic in its sweep; his logic is invincible; his appeal is irresistible.

At this writing, 1916, he is pastor of Deaderick Avenue church, Knoxville, Tennessee, the largest church in the State, where he is preaching to multitudes as one who has authority.

The subject of this sketch was born in Weakley county, Tennessee, March the 10th, 1864. His father, William David Nowlin, was of Irish descent, while his mother, Caroline Glass, was of Scotch and English descent. He was reared on the farm. He was educated in Hickory Grove Academy, West Tennessee, the Theological Seminary, Louisville, Ky., and the University of Chicago.

He was married November 10, 1887, to Mattie W. Wood, a woman of splendid education, good sense and piety, who is to him a great blessing.

Dr. Nowlin is at this time in the prime of his splendid manhood and the vigor of his strength—doing the best preaching of his life.

ARTEMAS FRANKLIN O'KELLEY.



Rev. Artemas Franklin O'Kelley was born in Hall county, Georgia, fifteen miles North of Gainesville, September 4, 1871, being the fifth son of Edward Washington and Elizabeth Barnes O'Kelley.

Mr. O'Kelley is one of six brothers, three of whom are preachers, T. W., N. B., and A. F., and one, Joseph, the youngest, who died while preparing to teach but who, it was thought, would have also entered the ministry. This sturdy family has furnished the largest quota of ministers of any family, save one, in the South in a generation. Dr. J. Wm. Jones's four sons were the illustrious four until one of them died in the zenith of a matured and distinguished manhood. The fourth of the O'Kelley quartet died with the dew of youth still on his brow, but not before it became clearly apparent that he was endowed with gifts which would have placed him in the foremost rank of able men.

Frank was converted at sixteen years of age, and having impressions to preach the gospel, shaped his life accordingly. His ordination occurred at Concord church, in Hall county, January 2, 1898. The presbytery was composed of D. S. Grindle, J. B. Boyd, W. A. Jackson, Geo. W. Bowen, and J. W. Blackwell.

Previous to his college course Mr. O'Kelley taught three years at Concord, Hall county, and thus began the interest which afterwards became the Chattahoochee High School, so prosperous through the years.

The early life of Mr. O'Kelley was spent on his father's farm, gaining thereby the fine advantages of a normal development, though he was denied many privileges usually thought to be desirable for childhood and youth to enjoy. The common school of

the neighborhood, generally continuing ten weeks in the year, was the only school advantages available, but this, meager as it was, sufficed to awaken a thirst for knowledge and to sharpen the keen edge of the mind of the country lad who looked out upon the world with eager longing.

Fortuitous circumstances made it possible for young O'Kelley to attend Hiawassee High School, one among many young men who there lighted the torch in search of genuine learning. The most fortunate day for any young man is the day he starts to college. He then leaves the narrow limits of the fireside. Hitherto he has been bounded by community folklore and traditions. The circumstances of birth and lineage hemmed him in. Henceforth he is to be associated with the president and faculty of the college, mathematicians, physicists, philosophers, poets, historians, preachers, lawyers, and statesmen.

Thus it was when young O'Kelley came down from Hiawassee in 1895 and entered Mercer University, Macon, Georgia, from which he was graduated with honors, receiving the A.B. degree in 1898, and was the winner of the Senior English Composition Medal. His last year in college he was pastor of the Flovilla Baptist church, and the first year out of college he was pastor of the Maysville, Georgia, Baptist church and Oconee church near by.

Feeling the need of better preparation for his life work, Mr. O'Kelley entered the Southern Baptist Theological Seminary in the Fall of 1899. After his first year in the Seminary he served the Dahlonga, Georgia, church one year and then returned to the Seminary for two more years of study. After completing his theological course he was pastor of South Union and Locust Grove churches, Christian county, Kentucky, for a year. Then came the call from Greensboro, Georgia, church, which was accepted and became the first of two pastorates filled with fruitful years of service: Greensboro, 1904-1909; College Park, Georgia, 1909-1916. In February, 1916, he became pastor of the First Baptist church, of Toccoa, Georgia.

On June 28, 1905, a happy marriage was consummated at Greensboro, Georgia, between Rev. Mr. O'Kelley and Miss Bertha



Lindsay Sanders, daughter of Captain D. H. Sanders, and granddaughter of Rev. Billington Sanders, D.D., first President of Mercer University. Immediately after their marriage they visited London and Paris, attending the first World's Baptist Congress. They have three children, Bertha Sanders, Frank, Jr., and Ruth Elizabeth. Both the pastorates held prior to the present have been prosperous. At Greensboro a splendid new church house was built and equipped, practically clear of debt. At College Park the membership was increased to double its size at the beginning, and the present pastorate begins with promise.

Some one has made an observation about preachers which, if true, is exceedingly valuable, and is suggestive whether true or not. It is that the first three years of a pastor's service in a church determine whether or not he can get along with his brethren. If antagonisms and misunderstandings arise between the pastor and the members, they are likely to come within the first three years. The first five years determine whether or not the pastor can furnish fresh and helpful sermons for his people. If both these tests prove the pastor suited he may remain in the pastorate with growing usefulness, indefinitely. By both these standards A. F. O'Kelley is capable and adaptable to the pastorate, and worthy the highest commendation.

If a personal friend might be excused for injecting a remark into the sketch, which is supposed to be exact and finished, he would point out Rev. A. F. O'Kelley as a pure-minded, true-hearted, sincere man, a faithful minister of the gospel at the meridian of life, with the experience and training of a dozen years of successful service, founded in the true doctrine, a good soldier of Jesus Christ, the happy pastor of a noble people.

CLIFFORD ANDERSON OWENS.



Clifford Anderson Owens is the youngest son of the late Rev. Thomas A. Owens. He was born near Cartersville, Georgia, October 5th, 1879. He received his education at Piedmont Institute, Rockmart, Georgia, Hearn Academy, Cave Spring, Georgia, and Mercer University, Macon, Georgia. After leaving college, he taught for a short period in the public schools of Bartow county, and, by tact and thoroughness, won the confidence of his patrons, and proved himself one "apt to teach."

He was converted to Christ in the Summer of 1896, and was baptized at Taylorsville, Georgia, by Rev. J. J. Bennett. From the day of his conversion he has been active in church work, and was licensed to preach at the age of seventeen.

In April, 1899, he was called to the pastorate of the Baptist church of Carlisle, Arkansas, succeeding a cousin, Rev. O. U. Owens, who had died a few months previous. Before leaving for his first pastorate he was ordained to the ministry by Macedonia church in Bartow county, Rev. T. R. Morgan being chairman of the ordaining council. In connection with the Carlisle pastorate, he also served Hazen, Walnut Grove, and New Bethel churches. At this last named church he conducted one of the most successful revivals ever held in that section of the State, there being about one hundred additions to the church by baptism.

On December 27, 1899, he was married to Miss Eunice McGriff, of Atlanta, Georgia. This happy union grew out of a love affair dating back to school days. Mrs. Owens has proved herself a worthy helpmeet, and by her culture of mind, kindness of heart, and consecration of life has made friends wherever they have gone, not only for herself but for the cause to which her husband has dedicated his life.

In June, 1900, Mr. Owens returned to Georgia to accept the pastorate of Kirkwood and East End churches, Atlanta. This pastorate was brief, but the work was important and the results permanent. One year later he became pastor of the old historic Baptist church of Crawfordville, Georgia, where he remained for five years. In connection with this pastorate he also served, at different times, the churches at Woodville and Union Point. These were fruitful years, not only for these churches, but for a score of other churches in the surrounding country. In revivals and special meetings his ministry was felt in nearly half the churches of the old Georgia Association. He also led in a successful campaign for prohibition in Taliaferro county. This will be remembered as one of the most strenuous fights ever waged against saloons in the State under the local option law.

During this period of his ministry he made two trips abroad; the first to the West Indies, visiting the islands of St. Thomas, St. Kitts, Antigua, Martinique, St. Vincent, Jamaica, Cuba, and New Providence. Later he visited the Holy Land, Egypt, and parts of Europe.

He resigned the work at Crawfordville to become pastor of the First Baptist church of Lake City, Florida. While there he was active in the founding of Columbia College, making the presentation address and turning over to the President the deeds to its splendid property and the city's check for \$15,000.00. He was elected by popular ballot in Convention to membership on the board of trustees of the new institution. On account of the prolonged illness and death of his wife's father, he found it necessary to sever his relation with the Lake City church, so as to be near Atlanta to assist in business affairs. He accepted a call to the First Baptist church of Toccoa, Georgia, where he labored heroically, giving to the church a new vision and leading them in the doing of greater things. From this place he went to DeLand, Florida, to become pastor of the First Baptist church, where he remained for four years. DeLand is the seat of Stetson University, and while there he found time to do special work in the institution. He served as a member of the Foreign Mission Board

of the Southern Baptist Convention, and was otherwise active and prominent in denominational work. While in DeLand he served acceptably one Summer as supply pastor of the Eutaw Place church, Baltimore, Maryland. He also engaged in literary work, editing and publishing a beautiful edition of the "Economy of Life."

His present pastorate is the First Baptist church, of Humboldt, Tennessee. Upon his removal to Tennessee, Dr. A. J. Holt, of Kissimmee, Florida, wrote the following letter of introduction which appeared in the "Baptist and Reflector:"

"Please allow me to introduce to you, and through you to the Baptists of Tennessee, my good friend, Rev. C. A. Owens, now of Humboldt and formerly of DeLand, Florida. It is with a mingled feeling of sadness and gladness that I commend Bro. Owens to the Baptists of Tennessee. He has been identified with every Baptist interest in Florida since before my coming into the State. I was first pastor at Lake City, where Bro. Owens had been pastor. I found it difficult, if not impossible, to keep up the pace set by my distinguished predecessor in pastoral work. His praise was on every lip. On my removal to Wekiva Association, I found Bro. Owens strongly intrenched in the hearts of the people. The Baptists of Tennessee will find in him a noble and trustworthy brother in the Lord, kind of heart, gentle of spirit, courageous in conduct, pure in life, brotherly in demeanor, and strong in pulpit power. Bro. Owens will be an honor and an ornament to the Baptist ministry of the State. To you, my dear friends, I commend him as a brother well beloved, and loving him as I do, I know that for my sake you will love him, until his own merits become known, after which you will love him for his many excellencies of character."

In June, 1915, Union University, Jackson, Tennessee, conferred upon him the degree of Doctor of Divinity, he being one of the youngest men upon whom this old conservative institution has bestowed this honor.

He is in great demand for revival meetings and special ad-



dresses, and is always heard with pleasure and profit. He preached the annual sermon before the Tennessee Baptist Convention at Morristown in 1916.

RUSSELL JOHNSON PIRKEY.



Mr. Russell Johnson Pirkey was born in Winchester, Virginia, September 8, 1883. His father, Stephen Pirkey, and his mother, Mrs. Fannie M. Johnson Pirkey, brought him as a child from Virginia to Missouri, where they lived until Russell was nineteen years of age, when they moved to Kentucky.

Mr. Stephen Pirkey was educated for the ministry, but did not enter upon it. He became a very successful business man, for many years being one of the general managers of the New York Life Insurance Company. He died in 1915. His widow is now living in Louisville, Kentucky, where she is an honored member of the Walnut Street Baptist church. She is a talented musician, and Russell inherited much of his mother's musical ability.

Mr. Pirkey is one of a family of four brothers, two of whom are practicing physicians in Louisville, Kentucky, while the youngest is studying for the same profession. These four sons are gifted young men and are an honor to their parents.

After Mr. Pirkey's graduation from the high school of Sedalia, Missouri, he studied music under William H. Sherwood, of Chicago, Illinois. Under the tutorage of this distinguished musician he developed his musical talent to a very high degree. After his course in music he spent one year in Transylvania University, Lexington, Kentucky, where he made a good record. The greater

part of his educational equipment came as a result of six and one-half years in the University of Missouri.

Greatly to the advantage of Mr. Pirkey, he has had a good deal of experience in the business world, having been assistant cashier of the New York Life Insurance Company, in St. Louis, Missouri, and later cashier of the same company in Austin, Texas. As a public speaker he is especially gifted, and has been in demand as a lecturer. The Summers of 1912-13 were spent in lecturing on the Chautauqua platform in the States of South Dakota, Kansas, and Missouri.

At the early age of fourteen, Mr. Pirkey was converted and began at once the activities of the Christian life. In September, 1913, he was ordained to the full work of the Baptist ministry by the Gaston Avenue Baptist church, Dallas, Texas, which was during the pastorate of Dr. Henry Alford Porter. The presbytery was composed of a large number of the South's most distinguished ministers, as follows: Dr. Henry Alford Porter, Dr. Geo. W. Truett, Dr. J. B. Gambrell, Dr. J. F. Love, Dr. F. M. McConnell, Dr. C. C. Coleman, Dr. A. N. Hall, Dr. W. A. Hewitt, Dr. W. R. Covington, Dr. J. H. Moore, and deacons S. T. Davis and C. W. Bulger. Dr. Gambrell delivered the sermon on the occasion of the ordination.

The first pastorate after Mr. Pirkey's ordination was at the First Baptist church, Roswell, New Mexico, where he served one year in an exceedingly successful pastorate. In 1914 he became pastor of the First Baptist church, of Longview, Texas, where he has done an exceptionally fine work. During his pastorate, up to the close of 1916, he has received over seven hundred new members into the church, and the membership has been greatly developed in Christian liberality. One of the strong points in Mr. Pirkey's ministry is his successful leadership of men. He is the teacher of a great Men's Bible Class.

Few men in the South have taken a higher place as pastor and in the counsels of their denomination than Mr. Pirkey during the short period which he has devoted to the ministry. It will be seen that he has been an ordained minister only a little more than three

years. The prospects, therefore, of this exceedingly successful man are very bright. In all his work he has a fitting helpmeet in his wife, who was formerly Miss Martha Linton Winn, of Columbia, Missouri, her parents being Kentuckians who moved from Lexington, Kentucky, to that city. The future career of Mr. Pirkey will be watched with keenest interest, especially by those who have been associated with him in his secular pursuits and in his brief ministerial career.

HENRY ALFORD PORTER.



Henry Alford Porter was born November 15, 1871, at Fredericton, New Brunswick, where he was reared. On graduation from Fredericton High School he received a silver medal for proficiency in the classics, and entered the University of New Brunswick as possessor of the Wilmot scholarship, given to the leader of the class. Later he went to McMaster University, Toronto, Canada, and there won his B.A. degree in 1894. After spending another year there as a student in the theological department, he was licensed to preach by the Bloor Street Baptist church, in 1894.

Leaving the class room for awhile to occupy the pulpit, Dr. Porter became pastor in Bridgewater, Nova Scotia, for a year, and was there ordained in December, 1895, his uncle, Rev. Robert D. Porter, preaching the ordination sermon.

After a year's pastorate at Bridgewater, he intended to return to school, but was diverted from his purpose by the Baptist church in Kentville, Nova Scotia, and during the year in which he was

pastor at this place there was a widespread revival under his preaching.

At the close of that year he went to Rochester Theological Seminary, Rochester, New York, to complete his theological course. When graduation came he wasted no time, but in one week he took a diploma, a church, and Miss Elizabeth Blethour, of Tilsonburg, Ontario, as a wife.

It was in May, 1899, that the young preacher heard the command, "Go West," and he accepted the pastorate of the First Baptist church, of Cedar Rapids, Iowa. During his five and one-half years' pastorate at that place the church grew rapidly and the congregation under his leadership lifted a crushing mortgage.

It was in 1904 that the pulpit committee of the First Baptist church, of Oklahoma City, began to scan the horizon for "the best in the land," as they expressed it, and as their vision moved around to the Northwest it lighted upon the rising preacher-orator in Iowa, who was making his influence felt over that whole section of the country. Dr. Porter answered the call, and his pastorate in that growing young city was one series of successes. Besides being pastor of the largest church in that section, Dr. Porter was closely identified with the social and commercial life of the city, and was always the "preacher" of the party on the trades excursions that went out from the city from time to time.

When Dr. T. T. Eaton, pastor of the First Baptist church (Walnut Street), Louisville, Kentucky, died suddenly while on a trip in the South, every Baptist in the Baptist world asked, "Whom will they get to succeed him?" A member of the pulpit committee of that church had heard Dr. Porter speak at the Southern Baptist Convention, and when the time came to call a pastor this committee decided to take a journey to hear the man whom one of their number thought worthy to be the pastor of the most influential Baptist church of the South. They went, they saw, and he conquered.

The year 1907 found him at the helm in that church. The first thing the new pastor did was to call for subscriptions for a monument to his predecessor. The money came from everywhere, and



in a few months, in Cave Hill Cemetery, as a result of Dr. Porter's efforts, there stood what is said to be the handsomest bronze monument ever erected to a minister in the South.

In Louisville, called the citadel of Southern Baptists, Dr. Porter is said to have been not only the most prominent preacher of his own denomination, but a leader among all denominations, and his fellow-pastors of other denominations seldom had a large meeting of their own without the name of Henry Alford Porter appearing on the program. The Southern Baptist Theological Seminary is located in that city, and hundreds of young ministers, week after week, sat under the preaching of this eloquent man of God.

The history of the Gaston Avenue church's first call to Dr. Porter, in December, 1913, and of his declination of the call and how he came a month later to spend a day in the pulpit as a sort of recreation for himself and an effort to encourage the Dallas congregation to a program of enlargement, is well known. On his return the Gaston Avenue church, Dallas, Texas, bided its time, and six months later, when the Southern Baptist Convention met in St. Louis, Missouri, sent a committee of men and women to place the second call to the church before Dr. Porter. These men proposed a program and brought messages of loyalty from the Dallas people, and pledges of sacrifice and devotion that proved effective.

The wisdom of this call and the acceptance was more than vindicated by the success following the union of pastor and people. The membership of the church, only about five hundred when Dr. Porter's ministry began, increased to more than fifteen hundred in two years, and was an inspiration to churches in like situation all over the country, and even to smaller ones in towns and villages. Under Dr. Porter's leadership the Sunday-school grew from an attendance of a little more than four hundred, to one of the largest schools in the country, with an enrollment of more than two thousand five hundred.

While in Dallas, Texas, Dr. Porter held a number of revival meetings over the State, with great success in each instance. He was also much sought for addresses, and scores of invitations had to be declined because of the heavy demands made upon him at

home. He was one of the leaders in the Judson Centennial movement, which was launched by the Southern Baptist Convention in 1912, and which was a campaign to raise \$1,250,000 for education on the Foreign Mission fields. He was chairman of this committee from its beginning.

When the First Baptist church, of Anderson, South Carolina, induced Dr. John E. White to resign the pastorate of the Second church, Atlanta, Georgia, where he had so long been pastor, to accept its call, the question of his successor was a serious matter to the church, to the city, and to the State. Many of the strongest members of the Second church, who had formerly had their residence on Washington Street, on which the church is located, had moved to the North side of the City. A number of these old historic homes had been converted into boarding-houses. The shift in population had made the Second a down-town church. The membership, therefore, realized that the situation required one of the strongest men in the South. Their eyes at once turned to Dr. Porter and they set their hearts on securing his services. Success attended their efforts, and on January 1, 1916, Dr. Porter began his work as pastor of this historic church.

From the very first Dr. Porter gripped the situation and captured the hearts of his people and attracted the attention of the entire city. Large congregations attend upon his ministry and the church has grown in numbers and in spirituality. He is much in demand for addresses on special occasions, and has held some very successful meetings in his own church and in other churches in the State.

Dr. Porter presents a pleasing appearance, and his charming personality makes him a social favorite. He has a wealth of sympathy for those in distress, and joyfully gives himself and of his means for their relief. His association with men of affairs and his good judgment make him a wise counselor to business men, who always find in him a helpful friend.

Dr. Porter is not more charming in his personality than he is as a preacher of the gospel. In analysis his sermons are clear and logical and his thoughts are richly embellished both in diction and



in illustration. God has blessed him with a good voice, which has been highly cultivated. The grace and ease with which he delivers his message, his freedom from objectionable mannerisms, and his earnestness of purpose enable him not only to reach the ears but the hearts of his hearers.

Dr. Porter's success in church building has made him known far and wide, as preachers express it, as "a man who builds up situations." When religionists speak of church building, they do not mean simply erecting a house, but they mean the building up of congregations and church membership as well. Dr. Porter's success in that phase of his work is attested in that in the last ten years he has received into the churches of which he has been pastor more than three thousand five hundred members. And these additions were under his own preaching, as he has never had anyone to conduct evangelistic services in his churches.

Dr. Porter has not been without recognition by his denomination, both in Canada, his native land, and in the United States. In 1903, the Central College, of Iowa, in recognition of his ability, conferred upon him the honorary degree of Doctor of Divinity. In 1915, he delivered the baccalaureate address of McMaster University, of Toronto, Canada, his alma mater, which also conferred upon him the same degree. His ability as a leader in denominational affairs has long been recognized, not only in the States in which he has labored, but in the Southern Baptist Convention. The fact that he has been abroad a number of times and has been a close student of the peoples and customs of Europe and the Orient, and his wide reading make him one of the best informed men on general questions in the Baptist ministry. He has written a number of booklets on different subjects, which have met with popular favor. He is yet a young man, and the future promises to reveal a very brilliant career for this gifted minister.

WILLIAM COLTHARP REEVES.



William Coltharp Reeves has few peers among men who speak to the heart. A big traffic policeman converted under his preaching in Rochester, New York, said on the night of his conversion: "If my heart had been one of those high-resistant steel safes, he would have broken in." Yet he speaks to the head as well as to the heart. Dr. Geo. Whitman, D.D., president of the Buffalo Ministers' Association, congratulating the Emmanuel Baptist church of that city, on the occasion of the first anniversary of Mr. Reeves'

pastorate, said: "He is one of the brainiest men in our midst." With a love for philosophy, and a tendency toward the literary, his messages nevertheless are always evangelistic, and he never fails to bring them to the level of his hearers. Although his eloquence often sweeps like a mighty storm, his phrases never soar out of range of the people.

Heir of many generations of preachers, he is pre-eminently a preacher.

He was born, January 16, 1884, near Athens, Texas. His father, Rev. Malachi Reeves, was one of the strong rural preachers of Texas. His mother, Nancy Joanna, was the daughter of Captain Augustus Caesar Beall. The fifth child, the second son of a family of twelve children, his life was a battle from the beginning. Schools were poor, lasting generally five months in the year. Of these, however, the minister's children received all there was to be had.

In the Fall of 1903, at the age of nineteen, he entered a well-known commercial college. After completing the regular courses, he specialized in banking and was graduated with high honors. Just before his graduation he was sought for and employed by



one of the largest banking concerns in the Southwest. From that time, every position he has ever held has sought him. His work with this concern was so highly satisfactory that he was three times promoted during his less than a year's service, with salaries and responsibility altogether unusual for one of his age and experience.

September 15, 1905, he resigned this position to accept a call as assistant pastor of the First Baptist church, of Galveston. Since early boyhood he had felt that some time he should have to preach the gospel. Finding no peace, he prayed that the Lord would make his call to the ministry unmistakable by appointing him to a field of service. Wholly unsought and unlooked for, after three days, he received a letter offering the work in Galveston. This work proved his rare talent in both general work and in the pulpit.

Following his own wishes and the advice of friends, he resigned this position to enter Simmons College, at Abilene, Texas, in September, 1906. He was at once elected registrar of the college, which position he held for three years, in connection with two rural pastorates and his student work. By this income, he supported himself and a younger sister. Upon admission to Simmons, he was given "special" standing, that he might make up the units necessary to admit him to regular classification. He says he had never seen a Latin, French, or Greek text-book. He was graduated a Bachelor of Arts with the class of 1911, in which he held second highest honors for the entire course. The College Annual published by his class shows that he was a leader in more college activities than any student ever enrolled. He won every contest to which he was eligible, seven medals in oratory and debate, two cash awards and one annual scholarship. He had the distinction of winning the first award ever offered in oratory by the Western College League. During his fourth year he was called to the pastorate of the Oak Street Baptist church, Abilene, a congregation of over four hundred members. While here, he baptized, on an average, more than two converts a week. His vacations were spent in the intensest evangelistic work. He saw over four hundred and fifty baptisms as a result of a single Summer's work.

Forty young men and women consecrated themselves to the gospel ministry and foreign missions in these campaigns.

He was ordained in the First Baptist church, Abilene, Texas, in 1907. Dr. L. R. Scarborough, then pastor; Dr. Chas. T. Ball, then head of the School of Bible in the College, and Rev. J. D. Kennedy were members of the council.

Just before his graduation he was elected to the staff of the Blue Mountain Evangelists, and during the following Summer distinguished himself in campaigns in Tennessee, Kentucky, Louisiana, and Texas.

In the Fall of 1911, he entered the Southwestern Baptist Theological Seminary, Ft. Worth, Texas. During this year he was secretary of the Acting President, Dr. L. R. Scarborough, and served as acting pastor of the First Baptist churches, of Hillsboro and Denton, Texas, two of the largest congregations in the State. In each of these churches he was besought to accept the full pastorate, but refused in order that he might continue his studies. At the close of the session he was elected to represent the Seminary in its million-dollar endowment campaign. This work he promoted with his usual success until Fall. Then came one of the great turning points of his life. He decided to leave Texas and enter Rochester Theological Seminary, Rochester, New York.

October 14, 1912, he was admitted to middle class standing in Rochester as a regular candidate for the degree of Bachelor of Divinity, and was graduated with his class in May, 1914.

Immediately upon entering Rochester he found his way into prominent pulpits in New York State, and was at once sought by churches for evangelistic meetings, and, by the permission of the faculty, he engaged in several, very successfully. One of these was with the Emmanuel Baptist church, of Buffalo, New York, the second largest church in the city, in point of members. As a result of the meeting, he was called as acting pastor in February, 1913. His universal popularity and power led the church, through its pulpit committee, to offer him the full pastorate. This he thrice refused, clinging steadfastly to his plan to finish his courses in Rochester and then two years of study in Europe. The church



finally met all his objections by offering him a third greater salary than ever paid any former pastor, permission to continue his studies in Rochester, and then, by alternating years, privilege to do the desired work abroad. He accepted and spent the Summer on the field. During the Summer he was married to Miss Bertha Alice Miller, a graduate of the Baptist Institute for Christian Workers, in Philadelphia, Pennsylvania, some time assistant to the pastor of Cedar Street Baptist church, Buffalo, New York, a woman of rare graces and unusual depth of soul. The next year was one of great victory for both pastor and church. More than one hundred and fifty converts were baptized and the work advanced in like proportion in every department.

In the meantime, the war in Europe broke out, blighting his hopes for immediate further study there. So, upon graduation from the Seminary, he settled down to the work of his heavy pastorate, which proved too much for his energies after nine years of absolutely unbroken student, pastoral, evangelistic, and secretarial labors. He suffered an almost complete collapse. After spending most of the Summer in attempts to regain his strength in Canada and lake resorts and feeling it impossible to advance the work in Emmanuel church with the success due the church, he resigned, against the unrelenting protest of the church, to again join the Blue Mountain Evangelists, with headquarters at Birmingham, Alabama. The Winter was spent in successful work, ending in a call to the pastorate of the First Baptist church, Ashland, Kentucky, his present field, 1916. During the past eighteen months, he has seen the membership of this church almost trebled and all of its interests advanced in like proportion.

At the age of thirty-two now, his health fully restored, ripe in experience, with sympathies as wide as the world, eloquent, scholarly, true to the teachings of Christ, with rare executive ability, an organizer of unusual talent, personally attractive, pastor of one of the leading churches of his State, there is every reason to believe that when the records of this generation are compiled, William Coltharp Reeves will have been found to be one of the truly great men of his time.

WILLIAM HOUSTON RICH.



Dr. William Houston Rich was born in Haywood county, North Carolina, near the city of Waynesville, a little more than forty-six years ago. His father was John Calvin Rich, of English and German descent, and his mother was Elizabeth Anne Evans, in whose veins flowed the blood of the Welsh, Scotch, and Irish. The son inherits marked characteristics of both parents, which make him almost a perfect type of the Southern Highlander, who is the typical Anglo-American.

Reared on a mountain farm, he learned his first lessons in the school of struggle. From the first he had a thirst to learn. He attended such schools as the community could afford, and afterwards the Clyde High School and the Waynesville Academy. Four years he was a student in Judson College, graduating June 2nd, 1892, with the degree of B.A. A month later he was ordained to the gospel ministry, by the Jonathan Creek Baptist church, with which he had united at the age of twenty, the ordaining presbytery being composed of Revs. R. A. Sentell, A. B. Thomas, and Dr. Geo. Wharton.

For a while Dr. Rich taught and preached to the country churches in his native county. But in 1896, he entered fully into the work of the ministry, giving up a salary twice as large as that received from the churches. From 1896 to 1900, he was pastor of Thomasville, Kernsville, Jersey, Choplain, and the Baptist Orphanage churches, one of the most important fields in his native State. While pastor of the First Baptist church of Lexington, North Carolina, he put the Baptist cause to the front and did a work of construction that still stands as a monument to his consecrated common sense and energy. He took an active part in



the cause of education while there, taking the lead in founding the graded schools, as a result of which he was appointed by the legislature a member of the County Board of Education. As a man of constructive influence, he ranked among the first of the county. A higher tribute would be hard to pay any man.

While a student in the Southern Baptist Theological Seminary, Louisville, Kentucky, Dr. Rich preached to Fisherville and Leitchfield Baptist churches, where he was greatly used of the Lord. From the Seminary from which he had just graduated in June, 1903, he went to the old historic First church, of New Bern, North Carolina, where he was soon known as the most militant preacher in the city. The cause, which was at a low ebb, took on new life, and the culture of the town began to flock to his church. Here, he edited the *Atlantic Messenger* which glowed with missionary zeal and evangelistic fervor; and finally crowned his work in that city by taking the lead in putting out the saloons.

Following this, he held a short pastorate with the First Baptist church, of Salisbury, North Carolina, where Lutherans, Presbyterians, and Episcopalians had made it hard for Baptists to get a hold. Here he finished and furnished a handsome new house of worship, drew large congregations, and left under protest of the church to accept a call to the Vineville Avenue Baptist church, of Macon, one of the leading churches of Georgia.

This was February, 1906. He found a delicate situation here, on account of division of sentiment on missionary questions. For seven years he led this flock so sanely and tactfully, that differences were forgotten, and harmony prevailed. To quote Dr. John E. White, "As a pastor and a manager of situations, he proved himself a master at Macon, where it took sane genius and a great deal of common sense and a vast amount of genuine religion to do what he did." No minister in that city was better or more favorably known. Men of wealth and influence were his friends, and the poor and lowly found in him a brother.

In the Summer of 1912, three churches offered him a unanimous call. He accepted the First church, of Elberton, Georgia, where at present (1916) he ministers to the delight of all. He found

this church emerging from a period of serious trouble and discouragement, but with a firm faith in God and his brethren, he took hold with a vigorous hand, and the work was soon moving forward. He now has one of the most up-to-date Sunday-schools in the State, and has added to the membership of the church more than three hundred and fifty souls.

Mrs. Rich, who was Miss Mattie Eleanor Haynes, of Clyde, North Carolina, a woman of rare force of character, has been one with her husband in all his undertakings; and to her constant devotion, sympathy, and encouragement belongs much of his success.

Dr. Rich is much in demand on commencement occasions, both as preacher and as orator. As a pastor-evangelist, he enjoys an enviable reputation, and his work has always been of the highest order. He has been faithful to the denominational enterprises of his adopted State and his brethren have recognized his true worth and have delighted to honor him in many ways. The Georgia Baptist Convention has given him a place on its Mission Board. In the counsels of the denomination he has been a sane and safe leader, and his judgment is respected by his brethren.

Perhaps this sketch could not be more fittingly closed than with the words taken from one of the papers of his own city: "Dr. William Houston Rich is one of the biggest and broadest men of his denomination. He is a preacher of force and power, with the gift of drawing men close to him. And in the language of a friend writing about him, 'He is a scholar, an unassuming Christian gentleman, and a great big man in every sense of the term.'"

ARCHIBALD THOMAS ROBERTSON.



He is sometimes called Robertson the versatile, and his versatility amounts to positive genius. The gifted Frank Willis Barnett says: "Dr. Robertson exhibits a combination of qualities usually considered psychologically incompatible within the compass of one man's thought and expression." It can almost be said of him what was said of the immortal Shakespeare, he is "myriad-minded." He is one of the most popular lecturers upon religious subjects in America, he is the author of many books that cir-

culate wherever the Christian religion has developed a regard for correct New Testament exegesis, he is able to awaken in the minds of his students an appreciation of the Greek koine and to cultivate "the Greek feeling" in them until the Greek New Testament glows with thrilling interest as the splendor of some new truth bursts forth, and, in addition to all this, he is acknowledged to be the greatest living scholar in the field of New Testament Greek.

The climax of his career as a scholar came in the year 1914 when he published his "Grammar of the Greek New Testament in the Light of Historical Research." This monumental work commanded instant praise throughout the world of Hellenic studies. No Baptist writer has ever received recognition so international and so enthusiastic as that given to Professor Robertson, following the issuing of his "most exhaustive and up-to-date treatise of the linguistic peculiarities of the New Testament."

Dr. James Moffatt, one of the foremost English scholars in the field of New Testament Greek, says: "America has outdistanced both England and Germany in this department and we congratulate the author heartily upon his feat." Professor James Stalker, D.D., of Scotland, writes: "By this publication you have taken

your place once for all in the front rank of the scholars of the age." French, German, Dutch, and Italian scholars have reviews equally warm in their praise, while his earlier book, "A Short Grammar of the Greek New Testament," has been translated into four different languages.

Archibald Thomas Robertson was born in Pittsylvania county, Virginia, November 6, 1863, his father being Dr. John Robertson and his mother Ella Martin Robertson. His father removed his family to Statesville, North Carolina, in 1875. Here A. T. Robertson grew to manhood. He was converted at the age of thirteen and soon after felt the call to preach the gospel. During his stay at Wake Forest College, the institution from which he graduated with the M.A. degree in 1885, he came under the influence of that rare scholarly mind, William B. Royall, professor of Greek. Here was awakened his lifelong appreciation of Hellenic studies. Later as a student in the Southern Baptist Theological Seminary, it was his great and good fortune to sit at the feet of that magnetic and peerless personality, enshrined in the hearts of Southern Baptists as the best beloved and the most highly honored of all of their great leaders, Dr. John A. Broadus.

The enthusiasm for scholarly pursuits, in the case of many students, terminates with their graduation. It was otherwise with A. T. Robertson. His graduation from the Southern Baptist Theological Seminary in 1888 was followed by his election as assistant instructor of New Testament Interpretation, the department of which Dr. Broadus was the distinguished head. This year he was ordained to the ministry in the New Castle Baptist church. He also served New Salem and Pleasureville churches for several years. In 1892 he became professor of Biblical Introduction, while still assisting Dr. Broadus in New Testament exegesis and Greek. So rapid had been the progress of the young professor and so thorough was his Hellenic scholarship that Dr. Broadus proposed, in 1888, that they together get out a revised edition of Winer's Greek Grammar. The work preliminary to this undertaking revealed the fact that revision was impracticable and that a new grammar upon an entirely different plan was imperatively needed.



"Then Dr. Broadus said to me," writes Dr. Robertson in the preface to his "Grammar of the Greek New Testament," "that he was out of it by reason of his age, and that it was my task. Reluctantly he gave it up and pressed me to go on."

Students who have attended the Southern Baptist Theological Seminary, and their number runs into thousands, bear testimony both to the rare ability of the Professor of the Interpretation of the New Testament (Dr. Robertson succeeding Broadus in that chair in 1895) and also to the tireless industry, the indefatigable application, the constant and unremitting devotion to work on the part of this man, who has at last won world-wide recognition. They picture him in his office on the Southern side of Norton Hall, sitting at his desk, a green student's shade over his eyes, toiling on day and night; refraining from recreation, shutting out many pleasing and attractive interests, that he might complete the task given him. He taught; he preached, for he was much sought after as a supply; he wrote books; he tried to take some part in denominational affairs, but all these were incidental to the undertaking placed before him by his great predecessor, Dr. Broadus.

A quarter of a century passed before the manuscript was ready for the publisher. Then this man of patience modestly said: "I have done the best I could with my almost impossible task," but the scholarship of America said: "Dr. Robertson's monumental contribution to the advancement of sound learning and a more accurate interpretation of the earliest Christian literature has given his countrymen an occasion for justifiable national pride." Dr. Broadus was accustomed to urge his students to take the long road; and Dr. Robertson followed the long, hard road, giving to all Christian students an example. The inspiring lesson of his career is that a life is not too long to devote to a task that is really worth while.

The man who proposes to accomplish something of supreme value, will, as he goes along, achieve without seeming effort a success which others may well envy. This is pre-eminently true of Dr. Robertson. His first literary work was the writing of the

Critical Notes to Broadus' "Harmony of the Gospels." As a labor of love he wrote the life of his beloved chief, Dr. Broadus, which was published in 1900. Then followed various syllabi, prepared in connection with his regular class work. One of these, "A Syllabus for New Testament Study," has had several editions. In 1904 he began the publication of a series of books, scholarly in exegesis, popular in style, and widely read and appreciated: "The Teaching of Jesus Concerning God the Father," "Keywords in the Teaching of Jesus," "Epochs in the Life of Jesus," "Epochs in the Life of Paul," "John the Loyal, or Studies in the Ministry of the Baptist," "The Glory of the Ministry," "Studies in the New Testament," and "Practical and Social Aspects of Christianity." Within this period, 1904 to 1915, he supervised the translations of his "Short Grammar of the Greek New Testament" into four different languages, published his monumental work of over 1400 pages, "A Grammar of the Greek New Testament in the Light of Historical Research," was associate editor of the "Cross Reference Bible" and "The 1911 Bible," was a contributor to Hasting's "Dictionary of Christ and the Gospels," "Dictionary of the Apostolic Age," and "The International Standard Bible Encyclopædia," wrote regularly for the denominational press, in addition to writing a commentary on Matthew and doing his regular work as a professor in the Southern Baptist Theological Seminary. He prepared also the "Student's Chronological New Testament," delivered the Stone Lectures at Princeton Theological Seminary, February, 1916, on "The Pharisees and Jesus" (to be published), and wrote "The Divinity of Christ in the Gospel of John," his latest book.

Dr. Robertson is popular at Northfield and Winona Lake Assemblies, where for a half dozen Summers he has lectured upon some book of the New Testament. In Great Britain he is welcomed, because of his reputation as a distinguished scholar and because of what they term "his distinctively American characteristics." A rich but delicate spirit of drollery pervades his public addresses which are always given in crisp, direct, and rugged Anglo-Saxon. These two qualities keep his audiences wide-awake and ex-

pectant and often evoke smiles and laughter. There is nothing of the pedant in his public speech. The heart of this noted scholar finds its sincere expression in these closing words of the Preface to "The Grammar of the Greek New Testament:" "I think with pleasure of the preacher or teacher who, under the inspiration of this grammar, may turn afresh to his Greek New Testament and there find things new and old, the message all electric with power for the new age. That will be my joy so long as the book shall find use and service at the hands of the ministers of Jesus Christ." Here appears the organizing principle and controlling motive in the life of this man: Scholarship consecrated to the service of the Christian ministry; culture for Christ's sake alone.

During these years Dr. Robertson has steadily grown in favor with his colleagues in the Seminary, with the thousands of students who have sat under his instruction and with his fellow-laborers in the broader fields of Christian scholarship. The achievement which brought to him the keenest delight and the most lasting of human joys was the winning of the favor of Miss Ella Thomas Broadus, the charming daughter of Dr. Broadus. Their marriage was consummated November 27th, 1894. Mrs. Robertson has won a merited recognition in the literary world, while in Sunday-school circles she is an acknowledged authority upon the religious instruction of the growing youth. The home which she has created is an ideal one, blessed by the presence of happy children and enriched by the flavor of finest culture and simple piety.

JAMES ELLIS SAMMONS.



In Putnam county, Georgia, on May 9, 1876, was born James Ellis Sammons, the only child of C. C. and Alice Hamilton Sammons. His early life was spent on his father's farm and attending school in the community. As a boy, during the Winter months when the country schools were not in session, nor much work to be done on the farm, for several years he was engaged in a store at Godfrey, a near-by village. After attending school at Round Oak, in Jones county, where his uncle, Rev. E. W. Sammons, was principal, he was elected principal of the Godfrey school at the age of eighteen, where he taught for two years. He then entered Mercer University, Macon, Georgia, and graduated with the A.B. degree in 1900. After finishing his course at Mercer, he taught a year as assistant principal of the school at Reynolds, Georgia. In 1901 he entered the Southern Baptist Theological Seminary at Louisville, Kentucky, and after a year at this place he became president of the North Georgia Baptist College at Morganton, Georgia. He held this position for two years and then accepted the call to become pastor of the Decatur church, Decatur, Georgia, where he remained until 1906. From 1906 to 1911 he was pastor of the First Baptist church at Brunswick, Georgia, and from 1911 to the present time, 1916, he has been pastor of the First Baptist church, at Griffin, Georgia.

Upon his conversion he united with Antioch Baptist church, located near the southern border of Morgan county, Georgia, a historic church of the Central Association. He was nine years old when he joined the church and was baptized by Dr. S. A. Burney. He was ordained as a minister of the gospel while a student at Mercer University, in April, 1900. The presbytery consisted of



E. W. Sammons, his uncle; B. D. Ragsdale, of the chair of Bible at Mercer University; and S. Emmett Stephens, a classmate and roommate, now a missionary in China.

He is chairman of the Executive Committee of the Flint River Association, a member of the Board of Trustees of Locust Grove Institute, Locust Grove, Georgia, and also of the Mary P. Willingham School at Blue Ridge, Georgia. He is a member of the State Mission Board, and President of the B. Y. P. U. Convention of Georgia, and Vice-President for Georgia of the Home Mission Board of the Southern Baptist Convention.

In 1902 he married Miss Martha Walton, of Reynolds, Georgia. Two children, Everett and Martha, have come into their home.

As a boy he showed himself to be out of the ordinary. He was not only unusually diligent and capable, but his Christian influence upon his associates was marked, and he was held in the highest esteem by the people of his community on account of his courage of conviction even in the early years of his youth.

His rise in the ministry has been both steady and rapid. Beginning with a suburban church which at that time was in a rather struggling condition, his third pastorate upon which he entered at the end of seven years, is one of the most important in the State. The First Baptist church, of Griffin, Georgia, is well within the half-score of the most important Baptist churches in Georgia. It has not as large a membership as many churches in the State, but considering its contributions to the cause and the moral and spiritual influence that emanates from it, it is one of the most important churches in the State. By way of substantiating this fact it may be noted that three years ago there were only six churches in the State that had a larger total in the State Convention Auditor's Report on gifts to the Schedule of Missions, Education, and Benevolences. Two years ago there were only six, and last year, 1915, there was only one. The importance of this church is also shown by the fact that it has had an unusually strong array of pastors, they always being men among the strongest in the denomination. But equal to the importance of this church has been the spiritual power he has exerted as its pastor.

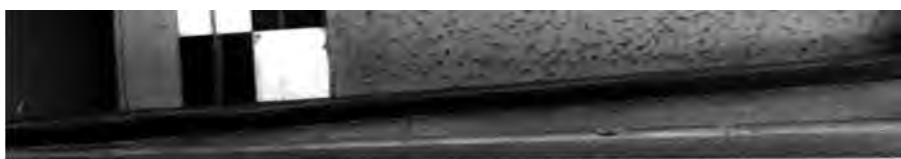
In considering the elements of his success, first of all is the bed-rock of his Christian character. Added to this is a genial disposition and an interest in people. He has the faculty of mingling with men. One of the rare things in the ministry is for a man to have the gifts that qualify him to be both a good pastor and a good preacher. But he has this combination. In addition to what he is as a man and his manner of dealing with men, he has the gift of appealing to the heart with the simple truths of the Bible in language clear and beautiful, uttered with force and power. Preaching with force and power and possessed of consecration and tact sum up his character and abilities. The Lord called him to preach because he had bestowed upon him the gifts of a preacher.

JOHN RICHARD SAMPEY.



He began teaching at the age of thirteen; was superintendent of a Baptist Sunday-school at fifteen; was licensed to preach two months before he was sixteen, preaching frequently during this and the following year; graduated with the first honor and the A.B. degree from Howard College at eighteen; finished the full course at the Southern Baptist Theological Seminary at twenty-one and was appointed the same year as instructor in Hebrew, Greek, and Homiletics; was ordained to the gospel ministry on

his twenty-second birthday; married the following year; received the honorary degree of Doctor of Divinity from Washington and Lee University at twenty-three; was elected assistant professor of Hebrew, Greek, and Homiletics at twenty-four and professor of Old Testament Interpretation at twenty-nine. There is no other



man in the South, perhaps no other in the whole world, with such a record.

John Richard Sampey was born at Fort Deposit, Alabama, on the 27th of September, 1863, being a birthday present to his mother who was twenty-nine years old on that day. His father was the Rev. James L. Sampey, and his mother was Louisa Cochran Sampey. His father, who was a Methodist preacher, removed, three months later, his family to Ramer, Alabama, where they resided for nearly twenty years. Soon after their arrival in Ramer, Mr. and Mrs. Sampey united with the Baptist church in that place and Mr. Sampey was ordained as elder in the Baptist ministry. He preached to country Baptist churches until his health failed.

The future professor of Hebrew received his early training at the academy located in Ramer, Alabama, where he was prepared for college. During his sixteenth year, he worked on the farm during the day and read Latin with his father at night. He had experience at all kinds of farm work; plowing, hoeing, chopping wood, building worm fences, breaking bark for his father's tanyard, keeping for two years a large flock of sheep, and assisting his father in the surveying of neighboring farms.

The studious young shepherd entered Howard College, Marion, Alabama, at sixteen and graduated with the highest honors three years later. There were three teachers, possessing unusual gifts, who left a lasting impress upon this brilliant mind: Col. J. T. Murfee, LL.D., the honored president; Professor W. H. Gwathmey, and Professor T. J. Dill. Much attention was given by him to voice culture and oratory, winning merited recognition in the literary society of which he was a member.

He was one of the youngest graduates, if not the very youngest, the Southern Baptist Theological Seminary has ever had. He finished with the most distinguished honor the full theological course at the age of twenty-one years and nine months, thus completing his academic, collegiate, and theological training a few months after attaining his majority. He sat at the feet of Boyce, Broadus, Manly, Whitsitt, and Riggan, that group of notable personalities who created the Seminary, gave direction to its world-

wide ministry, and imparted to it a spirit so distinctively evangelical and evangelistic that the institution stands to-day without a peer in the realm of Christian scholarship because of its harmonious combination of fine learning and religious fervor. Dr. Riggan died in April, 1885. The faculty surveyed the whole of their constituency, seeking a worthy successor to Riggan, and they chose J. R. Sampey, though at the time of his selection he had not quite finished his course. More than three decades have passed, but there has never been a moment when there has been on the part of any one the slightest question as to the wisdom of their choice. In point of service, he is now the senior member of the present faculty of the Southern Baptist Theological Seminary, honored and loved by his colleagues, his former and present students, as it is rarely the lot of any man to enjoy.

Dr. Sampey was happily married, September 16th, 1886, to Annie, the charming daughter of Rev. Dr. J. J. D. Renfroe, at Talladega, Alabama. Three children have blessed this union.

The amount of work which Dr. Sampey has done since his graduation, much of it drudgery, is astounding. The prodigious pace which he set during his college and seminary career, he has kept up through the years. He was also first instructor in Hebrew, Greek, and Homiletics and two years later he was made assistant professor. He corrected all the exercises in these departments, wading through thousands upon thousands of faulty translations made by the students from the English into the Hebrew, the Greek and correcting their mistakes, reading vast numbers of sermons and sermon outlines prepared by inexperienced preachers, making on the margin needed suggestions and criticism. He taught junior Hebrew with its tedious drilling of verbal forms, and junior Greek with its grammatical intricacies. Following the death of Dr. Basil Manly in 1892, Dr. Sampey was made professor of Old Testament Interpretation. For two years he did the entire work of the department, lecturing fifteen hours each week until an abscess in the ear stopped his mad career. His chief fault has been undertaking more work than any human being has the right to attempt.

On September 27th, 1885, his twenty-second birthday, Dr.



Sampey was ordained to the gospel ministry at the Forks of Elkhorn Baptist church, in Woodford county, Kentucky. This church is one of the oldest in the State, being founded in 1788, by William Hickman, the first preacher to take up pastoral work in the Blue Grass. Dr. J. P. Boyce, Dr. W. M. Pratt, Dr. R. M. Dudley, Dr. G. F. Bagby, and Rev. Ben Quin composed the presbytery. Dr. Sampey served this church for seventeen years, from 1885 to 1891 and from 1904 to 1914. He was pastor for five years of the Glen's Creek Baptist church.

During his second pastorate of the Forks of Elkhorn Baptist church, he moved its location and built a church house costing nearly \$10,000.00, which in point of equipment and availability for social ministries is unique among country churches and is a distinct contribution to the solution of the problems which arise in the developing of the religious life in a country community. Great as is his success as a teacher, a lecturer, and a leader in enterprises of world-wide interest, he is equally great as a pastor and friend. Old and young in his two country churches were accustomed to call him "Brother Sampey." He possesses to an unusual degree the gift of comradeship, and every one, however limited his ability or his education, is made to realize that his pastor has a genuine personal interest in his welfare. Truly he has the shepherd heart.

Dr. Sampey was the first member of the Seminary faculty to undertake extension work. For the past fifteen years the larger part of every Summer has been given to lecturing before Baptist State assemblies, encampments, and schools for preachers. There is not a single Southern State which he has not visited. He has been compelled to postpone the publication of works which would have brought merited recognition in the world of scholarship in order to further this movement which seeks especially to aid those who cannot secure the advantages of a seminary training.

Following the death of Dr. Broadus, Dr. Sampey was chosen to succeed him as a member of the International Lesson Committee. His colleague, Dr. J. I. D. Hinds, writing in 1899, thus describes Dr. Sampey: "On account of his profound scholarship, he is a fit successor to the late Dr. Broadus whose place he took on the

committee. Because of his familiarity with the Old Testament, he is generally chairman of the subcommittee on the Old Testament Lessons. In matters of chronology and interpretation he is a safe guide. Young, progressive, vigorous, he bids fair to give many years of usefulness to the Lesson Committee." He delivered, in 1911, a series of lectures before the students of the Southern Baptist Theological Seminary upon the development of the modern Sunday-school movement in which he has taken so prominent a part and these lectures with much valuable added material were published by the Fleming H. Revell Company under the title, "The International Lesson System."

The literary work of Dr. Sampey covers an extended field. He assisted in the revision of the Old Testament for The Improved Bible, published in 1912 by the American Baptist Publication Society, he being responsible for eight books of the Old Testament. His first publication was in 1890, "The First Thirty Years of the Southern Baptist Theological Seminary." His syllabus for the Old Testament is a work with which all seminary men have been familiar, perhaps not so familiar as they desired on the day they took examination in Old Testament Interpretation. A good book, it is rather difficult to study devotionally. His "Heart of the Old Testament" is one of the text-books in the teacher-training course of the Baptist Sunday School Board. He is now engaged upon a commentary on Isaiah in the American Commentary series and another on Genesis in our Convention series. In 1907 he wrote the advanced Sunday-school lessons on "The Ethical Teaching of Jesus," while the second year senior graded lessons, also prepared by him for our Sunday School Board, have just appeared.

Dr. Sampey is an accomplished linguist and philologist. He is one of the foremost Hebraists of America, possessing to a remarkable degree the power to awaken enthusiastic interest in the extracting of Hebrew roots and in the forming of the varied and perplexing conjugations of the verb. He has set hundreds of men aflame with the desire to know Hebrew. The list of languages with which he is familiar is long and impressive: Hebrew, Greek, Latin, Arabic, Aramaic, Syriac, Coptic, French, German, and Italian.

A teacher who has no nickname has not won completely the admiration and the affection of his students. The nickname must possess evident appropriateness if it is to be passed on from one generation of admirers to another. Dr. Sampey is known as "Tiglath Pileser." Some of the more irreverent in the interest of brevity call him "Tig." Tiglath Pileser is one of the many strangers to whom seminary students are introduced during their course in Old Testament Interpretation. He was the founder of the second Assyrian empire, the eighth century B. C. embodiment of Alexander the great, Julius Cæsar, Napoleon Bonaparte, Stonewall Jackson, mixed with General Joffre and Count Von Hindenburg. He was a justly famous administrator, a great military genius and the finest drill master of his age. "He established a standing army which he made by careful training and equipment an irresistible engine of war." "The seminary boys" perhaps have not sought to give a logical reason for their feeling of the appropriateness of this name as applied to Dr. Sampey, yet they do know that they are under a great drill master who "by careful training and equipment" is transforming raw recruits into an irresistible, victorious army of the Lord.

Dr. Sampey is admired and tenderly loved by his students. Alert, more interested in men than in books, possessing the finest social spirit and to a degree rarely found in a scholar, ready to make any sacrifice to help a worthy brother in need, uncompromising in the performance of any duty with moral standards that remind one of the prophets of the pre-exilic period, there are few men more warmly loved or more worthy of the love they receive. Far-reaching as will be his influence as a teacher, a scholar, an author, he will live longest in other lives as one who, though great in attainment, was greatest of all in the thoroughly human interest in others, and in the sincere Christly devotion which everywhere he manifested to men wherever he met them.

FREDERICK OLIVER SANDERS.



Writing a biography of a living person is similar, in at least one particular, to naming a baby. There is always some risk in naming the baby for a living celebrity. A thoroughly good character is like a very fine watch, a delicate piece of machinery. It is a compound or composition of many elements, and, like the watch, gum one of the component parts and its usefulness is either destroyed or greatly handicapped. And as to the good character, there are so many ways in which it may be affected, that it is quite impossible to say what a day may bring forth to disgrace the person for whom the baby was named, or whose virtues have been extolled in biography.

In that connection it may be truthfully said that the average biography of modern times is but little more than a synopsis of the virtues and benefactions of a given person, set forth as an example worthy of emulation. And since the virtues and good deeds of the living are so easily overshadowed by some small misdeed, and the wholesome effect destroyed, it follows that what seems to be an authentic biography of to-day may become a burlesque for to-morrow. It would probably be better if the ancient style of telling it all, good and bad, in biographical sketches was adhered to in modern times.

However, whatever the general rule may be as to the risk assumed in a biographical sketch of the living, no fears are entertained respecting the subject of this sketch. It is quite improbable that there will be any radical departure from a path consistently trodden from the earliest childhood.

Frederick Oliver Sanders, best known as simply Fred Sanders, is the son of James Preston and Ellen Parker Sanders, both of



whom are still living. He was born November the 30th, 1880, on a farm near Knoxville, Knox county, Tennessee, and is, therefore, now in his thirty-sixth year. If there be any advantage in an obscure birth, or in battling with the horrors of poverty in childhood, then Fred started off at a disadvantage, for his parents were among the best-to-do in the community in which they lived. Consequently Fred was always sufficiently supplied with what are ordinarily known as the necessities of life, plenty to eat, plenty to wear, and ample protection from the extremes of weather. In truth it may be said that the Sanders family enjoyed many of the luxuries of life.

The father of Fred Sanders has always been a devout member of the Primitive Baptist church, which fact has not always inured to the benefit of his son, Fred. For example, the father, himself educated above the average of his generation, holds to a rather peculiar view respecting an educated ministry. For all professional and commercial purposes he believes implicitly in a finished education, but when it comes to the ministry, well, that is different. He has always held strongly to the belief that all expounders of the gospel should be "called and qualified" of God—especially "qualified." Hence he was not always in full sympathy with his son's efforts for a higher education as an aid to his ministry. While he threw no obstacles directly in his son's way, he did not give him the unstinted support he should have had.

However, notwithstanding the lack of encouragement from his father, Fred, possessed by nature, as he was, with his full share of resourcefulness, ambition, and initiative, availed himself of every opportunity to acquire an education. While yet at home, and as a sort of matter-of-course, he completed the public school course, including the grammar school and high school work. It was while doing service in the literary society in high school that he first displayed capacity for public address. It was, also, while in high school, probably in his first year, that he entered a declamatory contest in which there were a half-dozen participants, all of whom were his seniors in age and in class, and took from them with apparent ease a medal as the best declaimer.

In speaking of him a fellow student and playmate says: "As a natural stimulus to his calling as a minister, he seems to be endowed with a large faculty of veneration. Our earliest recollections of him as we played together in childhood are full of his singing and praying. He could not have been more than four years old when he began to conduct those 'play' church services. His entire life stands as a flat denial of the too prevalent theory that the 'young man must sow his wild oats.' In him, indeed, is exemplified the adage that 'What the child admired, the youth desired, and the man acquired.'"

Upon leaving the high school he went one session to Carson and Newman College as a ministerial student, and then and there caught his first real inspiration to be a scholar. Without the financial support due him from his father, he was compelled either to ask credit for his school expenses, or to find a school where he might "work his way." He took the latter course, and having a friend in touch with the Southern Normal University at Huntingdon, Tennessee, he enrolled there the following Fall. There he took fever and was thrown out of school for the remainder of that scholastic year. The following Fall he taught school in Alabama, where he met with a large measure of success, so much so that he was in demand in that State the following years so long as he desired to remain. They called him a "Yankee" in Alabama because he could give his r's their proper sound.

While in Alabama he met Miss Fannie Meadows, a young lady of excellent family and a charming personality, whom he married in December of 1904. To that union have been born two children, James, a boy now eleven years old, and a girl, little Charlotte, now three years old, and the love, harmony, and happiness of that family are circumscribed only by their temperamental capacity.

The period of his ordained ministry dates from the Summer of 1903, at which time he was ordained in the Powells Station Baptist church, near Knoxville, Tennessee. At no period since his ordination has he given himself over fully and exclusively to the ministry, that is, in the sense that the ministry comprehends nothing more than preaching and pastoral work. While he has



been constantly in demand to fill some pulpit, he has held but three pastorates. In 1904 for a few months he had charge of the Baptist church at Broken Arrow, Oklahoma, and the church at Coweta, Oklahoma. In 1910 and 1911, he was pastor of the New Hope church, at Helena, Tennessee, in connection with his school work at that place. His not having heretofore given himself over exclusively to the ministry is probably due to his phenomenal success as a teacher, which he regards as a form of ministry.

At the time he married he was teaching school in Knox county, Tennessee, but had not completed any course in a higher institution of learning. But at that time, as he has ever since been, he was full to the brim of indefatigable energy, coupled with a frugal, economizing disposition; and in this last respect his wife has contributed largely. Since his marriage, out of his earnings he first completed a course in the Tennessee Normal College, from which he graduated with a Bachelor of Science degree. Later he took one year's work at the Southern Baptist Theological Seminary, Louisville, Kentucky. While in the Seminary and about the close of his first year there was a vacancy in one of the Mountain Schools in Tennessee, in Fentress county. This school was under the supervision and control of the Southern Baptist Convention. Application was made by those immediately in charge of mountain schools to the Seminary for a suitable person to take charge of the Stockton's Valley Baptist Institute at Helena, Tennessee. Mr. Sanders was recommended as the proper one and so, entirely without solicitation by him, he was elected principal of that mountain school. Feeling that the work was in line with his life's work; that it was indeed an opportunity of a lifetime for real Christian service, he left the Seminary at the close of his first year's work and took charge of that mountain school, some twelve miles or more from a railroad. He went there in 1910, leaving in the Spring of this year, 1916, after six years of work that can never die. The progress of that school and its general effect upon that rural, remote mountain county was nothing short of phenomenal and revolutionary. It was said by one stranger who visited the

neighborhood after Fred had been there four years, that the reputation and influence of the school were known and felt for a radius of fifty miles from Helena. When he had been there but one year and when the prospects of the surroundings looked rather unfavorable as a place for his boy to get early impressions, he seriously considered leaving. Thereupon one of the citizens of the community who owned considerable land proposed to give or to deed him a small acreage provided he would remain as long as five years with them. This is an evidence of two things: first, the farsightedness of that mountaineer, and second, the keen appreciation they felt for Fred's services among them. "Prof. Sanders," as they called him there, was overcome by the offer and contracted to remain the required period. He went straight to work on a small residence, and, as an act of appreciation on his part, erected one of the nicest little bungalows in the entire county. During his stay there he procured through the Home Mission Board and the citizens of the community means with which to repair and enlarge their school building, to erect a modern sixteen-room dormitory for young ladies, and an unusually large, well-arranged, handsomely designed church edifice, at a total cost of between five and ten thousand dollars. After the short public school term would close in the Fall, the teachers would themselves spend the balance of the year in school at Helena. The condition was almost ideal for that particular neighborhood, and no teacher, either of our own times or of the earlier periods of American history, ever enjoyed more privileges or was more respectfully and royally treated than was Prof. Sanders by that shrewd, simple-minded, mountain folk. And in return his feeling and consideration for and of them are paternal. In nothing does he find more pleasure than rehearsing his experiences while "in the mountains."

For this year, 1916, having finally given up his mountain school, he has been elected to and is now filling the chair of Science in LaGrange College, at LaGrange, Missouri. Since going there he has written that his prospects are "great." What his work there will be can at this time be nothing more than prophecy, but it is predicted that it will be a success, or at least one continuous effort



toward that end on his part. It should be said, also, that this position came to him unsolicited.

Fred O. Sanders may be described as a young man, clean in his habits, earnest and conscientious in his work, lofty in his ambition and ideals, full to the overflow of energy, and of unimpeachable integrity. What more could one hope to have said about him?

JAMES SOLOMON SETTLE.



In the historic old county of Elbert, in the Northeastern portion of Georgia, on April 26, 1863, James Solomon Settle was born.

His father was a member of one of the most prominent families in the State, and no better citizen aided in building his State than James S. Settle, Sr. His mother was Miss Senie A. Mathews, from one of the leading families of Oglethorpe county. This family has given many of its most prominent church workers to the Baptist denomi-

nation in Georgia.

When five years of age young James moved with his family to Oglethorpe county, near the home of Hon. James M. Smith, at present known as Smithonia. Thence he removed to Forsyth county, where he attended the public schools of the community and grew to manhood, always loving the church and loyal to its interests.

At the early age of fifteen years he united with the Sharon Baptist church, of Forsyth county, and this church ordained him to the full work of the gospel ministry February 27, 1892. The ordaining presbytery consisted of Revs. A. J. Kelly, Cobb Connor, and D. W. DeVore.

He was married at Suwanee, Georgia, in 1884, to Miss Jane O'Rourke; from this union there have been born four children: Ernest Thomas, Robert Henry, James Victor, and Amma Renth.

Mr. Settle has been wonderfully successfully in his ministerial career, and is a fine business man, owning several splendid pieces of real estate in the city of Winder, Georgia.

Since entering the ministry he has been pastor of the following churches: Mt. Salem, Hall county; Concord, Milton county; Shady Grove, Forsyth county; Walnut Grove, Jackson county; Sugar Hill, Gwinnett county; Bethel, Forsyth county; Cedar Creek, Barrow county; Bay Creek, Gwinnett county; Cord Mill, Clarke county; Loganville, Gwinnett county; Antioch, Gwinnett county; Bethel, Barrow county; Liberty, Gwinnett county; Mt. Vernon, Gwinnett county; Double Springs and Ebenezer, Walton county; Ebenezer, Gwinnett county; Mt. Tabor, Gwinnett county; Sandy Creek, Morgan county; Meadow, Colbert, Ila and Rogers, in Madison county.

Few ministers in this section have baptized more members into the fellowship of the churches. Over one hundred were added to his churches during the year 1915. He is in thorough harmony with the organized work of his denomination, and intensely evangelistic. In his pastoral work, he is alert and tactful and is especially interested in Sunday-school work. His churches are sane and aggressive, contributing to all the objects fostered by the Georgia Baptist Convention.

His bright, cheerful disposition and optimistic spirit naturally draw to him many friends, and no minister in the State is better loved by his people.

Loyal to the doctrines of the Baptist denomination he is orthodox to the core, believing in the Bible from cover to cover. He preaches the old-time gospel with power and stands at all times earnestly contending for the faith once delivered to the saints. His life has been given to the rural churches, and there are few more successful workers than he among the strong country churches of the State.

LAMAR SIMS.



One of the most highly respected and universally loved men that ever lived in Jonesboro, Georgia, was William Thomas Sims. Everybody in the community claimed him as their friend, especially the poor. It was his pleasure to help the needy, to encourage the despondent, and to render any reasonable service to the unfortunate. In business he was successful for a long period of years, yet he did not amass a great fortune. The education of his children and the support of his church and his material assistance to those in distress taxed his income year by year to the limit.

His first wife was Miss Mary Allen, a descendant of one of Georgia's best families. No wife ever had a more faithful husband, and no children a more devoted father than the wife and children of William Thomas Sims. Every pastor he ever had found in him a friend and brother in deed and in truth. His church and his pastor and his Lord had the first place in his affections, and he was ever ready to spend and be spent for the glory of his Savior and Lord. One of his greatest delights for many years was to visit neighboring churches and general gatherings and speak and take collections for the Georgia Baptist Orphans' Home.

The only son of William Thomas and Mary Allen Sims was Lamar Sims, who was born in Jonesboro, Georgia, May 14, 1876. The boyhood of Mr. Sims was spent in Jonesboro, Georgia, where he received his primary education in the grammar and high school. It was his good fortune to be under the tutorage of such distinguished educators as Profs. B. T. Hunter, George Looney, Otis Ashmore, and R. L. Paine. After finishing his high school educa-

tion, Mr. Sims entered the mercantile business with his father. He continued in business until 1896, at which time he yielded to the call to preach the gospel. In 1895 he was happily converted and united with the Jonesboro Baptist church, and was baptized by the pastor, Rev. Elim Culpepper. Immediately upon his union with the church he became active in Christian work.

Upon making his decision to preach the gospel he retired from business and entered the Freshman class of Mercer University, Macon, Georgia, in 1897, which was during the presidency of Dr. P. D. Pollock. As a student Mr. Sims was diligent and faithful, and he made a good record during the four years he spent at Mercer, from which school he graduated with an A.B. degree in 1901. His consistent life and devotion to Christian duty made a profound impression upon his fellow students and upon the faculty as well.

While a student at Mercer University, in 1898, Mr. Sims was ordained to the full work of the gospel ministry by the Jonesboro Baptist church. The presbytery was composed of Revs. Elim Culpepper, J. C. Camp, and Dr. S. Y. Jameson.

Though he took the full course at Mercer University, he preached nearly every Sunday. The church in Jonesboro, where he was born and reared, and where he went to school and was in business, the church in which he was converted and baptized and by which he was ordained, conferred upon him the unusual but worthy honor of calling him to its pastorate while he was still a student. The call was accepted and the Lord greatly blessed his labors. Those who had known him from childhood showed their appreciation of his pure life and their confidence in his Christianity by a regular attendance upon his ministry and by co-operating with him in his pastoral undertakings. While a student at Mercer, Mr. Sims also served the churches at Riverdale, Clayton county; Luella, Henry county, and Berner, in Monroe county, all in Georgia. In spite of all this extra work, Mr. Sims made such an excellent stand in his college course that he was chosen as a debater and as the anniversarian of his class.

After his graduation from Mercer University, Mr. Sims ac-



cepted a call to the church at Cochran, Georgia, for full time, and served that church from 1901 to 1903. In 1904 Mr. Sims received a flattering call from the First church, Milledgeville, Georgia, which he accepted and where he continued as pastor for nearly seven years. In addition to his pastoral duties, he was chaplain of the Georgia State Sanitarium two years. Few young men have ever had larger opportunities and greater responsibilities than Mr. Sims had while pastor at Milledgeville. His church was situated between two of Georgia's greatest schools, the Georgia Normal and Industrial College, for girls, and the Georgia Military College, for young men. These two institutions were thronged with pupils from every part of the State, and they attended upon his ministry in large numbers. Many of the students in both colleges were from Baptist homes, and the parents looked to Mr. Sims to give them spiritual counsel. The young men and the young women found in him a congenial companion, a wise counselor, and a true friend, and they respected him as a minister and loved him as a brother.

In 1911, Mr. Sims resigned the pastorate of the First church, Milledgeville, to accept a call to the First church, Albany, Georgia, where he is pastor at the present date, 1916. Here, as in all the other churches he has served, his labors have been greatly blessed. The spiritual life of the First church, Albany, has been greatly strengthened under his ministry, and it has been led to erect a beautiful house of worship, which when completed and furnished will cost approximately \$50,000. In his present charge he has done the best work of his life. Albany is an important business center, and the First Baptist church has an equipment for its work second to none in all that section of the State.

As a preacher Mr. Sims is thoughtful, systematic, sincere, earnest, and deeply spiritual. In his sermons he informs the head and never fails to reach the hearts of his people. They believe in his religion because his precepts are reinforced by his example. As a pastor he feeds the flock on the sincere milk of the Word and on the strong meat of the gospel. His success is in leading and not in driving the flock. They know his voice and they follow him.

In his oversight he is not unmindful of the weak, and in him they find a sympathetic and helpful friend. No human being ever sinks so low in sin and shame but that he is willing to extend a helping hand. Among the rich and cultured and among the poor and ignorant he moves with equal ease, and is the recognized friend of all.

The chief charm of Lamar Sims is his guileless life. In thought and language and life he is as virtuous as a maiden, and for righteousness and truth he is as brave as a warrior. With all his gentleness he is a man among men, and not a mere preacher among women, and is equally loved and respected by both. Though he has not reached the meridian of his usefulness, his past achievements are a prophecy of a greater future.

JAMES CARY SOLOMON.



The subject of this sketch, Dr. J. C. Solomon, was born in Twiggs county, on the Solomon homestead, near old Marion, the former county site, a place long noted for the warm Southern hospitality that reigned in its cultured homes. He was the son of Hon. W. L. Solomon, and his mother's maiden name was Avarilla E. Fitzpatrick, representing two of the oldest and most honorable families in the South.

His early life was spent on his father's plantation, which, with its refined and cultured home and varied diversions and activities for boyhood energies, was an ideal situation for the development of the higher type of Southern gentleman.

His primary education was obtained principally at Marion Academy, Hon. B. S. Fitzpatrick, now County School Superintend-



ent of Twiggs county, being his instructor for a large part of his early school life. Early in life he manifested a strong passion for study, and soon formed the habit of close application to books. This passion for scholarly pursuits has marked his entire after life.

While quite young he graduated at Mercer University, Macon, Georgia, with the A.B. degree, and after this received the A.M. degree from this institution. While at Mercer his forensic ability gained for him the distinction of an appointment as one of the champion debaters for the college.

After he finished his literary education at Mercer, he studied at the Atlanta Medical College, Atlanta, Georgia, where he graduated with honors, being valedictorian of his class. Having practiced medicine for a short time he left that profession for other fields of endeavor more suited to his tastes and talents.

While only a lad he felt himself a lost sinner, and early in life gave his heart to God and united with the Baptist church, at Stone Creek, Twiggs county, under the pastorate of Rev. P. W. Edge, and feeling called to preach he was ordained at Richland church, Rev. E. J. Coates and Rev. S. C. Hood forming the presbytery. Since his ordination as a minister he has given his life to his denomination and other kindred work. He studied at Northfield and at Chicago University.

During his ministry he has held some of the most important charges in the State. Among these may be counted his services at Macon, Dublin, and Atlanta. Besides, he was at one time an evangelist of extensive and favorable reputation.

He served for a short time as Dean of Cox College, College Park, Georgia, and in this and the other offices which he has been called to fill with a high sense of duty he gave himself unflinchingly to the service of those whose interests were entrusted to his care.

Dr. Solomon was for a considerable time superintendent of the State Anti-Saloon League, in which office he labored mightily for the redemption of Georgia from the rum evil which has been a curse to her people so long. Side by side he stood with Mr. J. B.

Richards, Hon. Seaborn Wright, Hon. W. A. Covington, Dr. L. G. Hardman, Mrs. Mary Harris Armour, and others who fought valiantly to free the State from the whisky traffic. In this field perhaps he did the most effective work of his past life, and the overthrow of the whisky demon in Georgia is due in considerable degree to his splendid efforts. In season and out of season, over hill and dale, in country and city, he went with a zeal worthy of this noble cause, sounding the alarm against this great evil that was sapping the very life of the State.

Dr. Solomon is also a patriot. He loves his country as well as his fellowman. On a number of occasions he has publicly advocated the weal of his native land. With uncompromising principle and burning zeal he pleads for civic righteousness, striving always to make the city and countryside better for his presence and his efforts. Not infrequently the patron of the red light district, the rum seller, the character assassin, the despoiler of homes have quivered and blanched as the speaker, with fiery denunciation, has laid bare their nefarious plans. With love and prayer he carries his State and his nation on his heart.

But while he has been useful and happy in his several spheres of activities no field has been so inviting, no task so engaging, as the preaching of the gospel to a lost world. In no other endeavor is he quite so happy. Yea, the winning of the lost is the passion of his soul. Over and over as he has stood before great congregations declaring the unsearchable riches of Jesus, and as men and women would break down in the confession of their sins, the speaker would oftentimes weep for joy. Let us hope that in the great crowning day he will wear his crown with stars.

Dr. Solomon is an author of no mean ability. Among the books written by him are "The Bugle Blast," "The Reign of Fire," "Lights and Shadows," and others. He is author of a book of verses and other poems which has been highly commended. Dr. Solomon is a pleasing writer, as he is also a fluent speaker, and his word rings with truth and sincerity that always delights his hearers.

Dr. Solomon has not been without recognition by his denomi-

nation. More than once he has served with credit to himself and to the body as one of the vice-presidents of the Georgia Baptist Convention. For a number of years he was a valuable member of the trustees of Mercer University, Macon, Georgia, and of Bessie Tift College, Forsyth, Georgia. In all the fields where he has labored he has been faithful to his denomination, and his civic and Christian life has been without reproach.

While Dr. Solomon lives in Atlanta, he has scores of friends and loved ones in old Twiggs county, Georgia, the friends of his childhood. It is these that he delights to visit; it is these that he loves the most.

May his useful life be spared for many years to loving friends and relatives and appreciative people, and when the sunset of his existence here shall blend into a more glorious light of eternal day, may he hear the Master's words, "Well done, good and faithful servant."

EUGENE WOOTTON STONE.



Dr. James L. Stone and his wife, Mrs. Martha Agnee Stone, represented two well-known families of Eastern Virginia. They made their home in the lowlands until the beginning of the war between the States. Dr. Stone entered the army and made a gallant soldier until he was mustered out of service on account of sickness. In order to regain his health he removed to the mountains in the Western part of the State. At the close of the war Dr. Stone moved to Auburn which was then a little mountain hamlet, where he engaged in the practice of his profession. In the course of years nine children were born to Dr. and Mrs.

Stone, seven boys and two girls. The eldest son was Eugene Wootton Stone, who was born near Radford, Virginia, September 28th, 1864.

Dr. Stone was a gentleman of the old school, and he had some peculiar ideas about bringing up boys. He did not think they ought to grow up in idleness, so he bought a farm and set them to work, as he said, to keep them out of mischief. They were made to work, but it is a question whether they were kept out of mischief, for boys will be boys in spite of farms and fathers. It was on this mountain farm that Eugene Wootton Stone received his manual training which gave him a well-developed body. The rich valleys and fertile hillsides and the lofty mountains about him were sources of inspiration. They developed in him that grim determination and persistence which have characterized his whole life. In these respects he is a typical mountaineer.

Mr. Stone received his primary education in the grammar and high schools of his local community. He worked at his books with the same diligence with which he performed his daily tasks on the farm. As a result he was recognized as an apt pupil by his teachers and fellow-students. It was his custom to master the lessons assigned him, no matter their length, and the more difficult the problem the harder he would work at it. It was his delight as a boy to wade through thought-provoking subjects, and such subjects have never lost their charm for him.

After finishing the high school he entered Richmond College, Richmond, Virginia, where he made a good record in all his classes. In the Fall of 1885 he entered Rochester Theological Seminary, Rochester, New York, from which he graduated in 1888. As in the high school and the college, Mr. Stone was a painstaking student in the Seminary. A diploma to him was only a sign that he was prepared to study. Shallow thoughts on commonplace subjects have no charm for him, but books from the pens of master-minds are his delight.

In October following his graduation he was happily married to Miss Margaret Johnston, whose father, Rev. Peter Johnston, was a near kinsman of General Joseph E. Johnston, of international



fame, especially in military circles. Three children have come to brighten and bless their home.

In a series of meetings conducted by Rev. J. R. Harrison, in 1877, Mr. Stone was happily converted and was baptized by Dr. Harrison. Dr. Harrison was a great preacher in his day in Virginia. He was the founder of the Intermont Baptist Female College, of Bristol, Virginia, and the father-in-law of Sam D. and Bolling H. Jones, of Atlanta, Georgia.

Mr. Stone's first pastorate was at Carmel, the county seat of Putnam county, New York. It was there he was ordained on August 16, 1888, by a council composed of representatives of all the near-by sister churches, as is the general custom of Northern Baptists. The success of the young pastor was gratifying to the members of his flock and attracted the attention of leading brethren beyond the limits of his county and State.

In the early Spring of 1892, Mr. Stone was called to the pastorate of the Fourth church, of Paterson, New Jersey. For eight years that State enjoyed the fruits of his life and ministry. For five of those years he was vice-president of the New Jersey Baptist State Convention and was closely identified with all the interests of the denomination. The ability of Mr. Stone as a preacher and his success as a pastor and denominational leader while in New Jersey attracted the attention of the Grand Avenue church, New Haven, Connecticut. Accordingly, that church, in the Fall of 1899, invited him to become its pastor. The call was accepted and for nearly six years he led the church into larger fields of usefulness. Both in Paterson and New Haven Mr. Stone had to grapple with the problems of city churches. Besides the attractions and distractions of a large city, he faced a multitude of "isms" and had to deal with hordes of foreigners from almost all lands. But in spite of these difficulties his churches grew in numbers, in spirituality, in activities, and in Christian liberality.

Like most men, he loved his native State, and when the Immanuel church, Richmond, Virginia, where he received his college education, invited him to become its pastor, he accepted the call and took charge of the church in 1905. In the service of this

church, located in the capital of his native State, he spent three happy and successful years. In June, 1908, he was called on to sever the pastoral and native ties which had been so greatly enjoyed, to become pastor of the First Baptist church, Elizabeth City, North Carolina. The fruits of this union fully justified the belief that it was of the Lord. Pastor and people labored happily together. In September, 1912, Mr. Stone was called to the Baptist church at Fort Valley, Georgia. The quiet of a small town, located in the very heart of a great Baptist State, and the home of the luscious peach and the balmy climate, added to the opportunities which the church afforded for doing a great work, led Mr. Stone to give up his work at Elizabeth City, North Carolina, and accept the call at Fort Valley, Georgia. After two years he resigned this pastorate and became financial secretary of Bessie Tift College, Forsyth, Georgia. While in the service of the college he was called to the pastorate of the First Baptist church, Newnan, Georgia, where (in 1916) he is doing a substantial work and is growing in popular favor with his people.

Mr. Stone, while a modest man, is a congenial companion, especially to those who delight to dwell on serious and deep subjects. The wide range of his observations in the varied fields, as to location and character, in which he has labored, and his extensive and thoughtful reading make him one of the best informed men on general subjects in the Baptist ministry. In his preaching he is systematic and logical, and remarkably free from extremes. His sermons show thorough preparation, and his utterances attract and hold the attention of his hearers. Preaching the gospel is a serious business with him, but not more so than his life among his people. What he is in character and what he does in relation to his fellows reinforce his preaching. As a token of appreciation of his real worth, he was made one of the vice-presidents of the State Baptist Convention of Georgia, at its session in 1916.

Mr. Stone's early ambition was the law. But by an ordinary, though no less remarkable coincidence, he was led to the ministry. By a train of circumstances, starting with the barking of a dog, Frederick W. Robertson became a preacher; and a simple question

put by his father, who all unsuspected had stood for some time watching him engaged at a common task, altered the whole course or current of Mr. Stone's life. He has been greatly cheered in all his ministry by the large number of additions to the churches he has served. He has occasionally written for the denominational papers and for other papers and magazines.

ROBERT HALL TRIBBLE.



Mr. Robert Hall Tribble, the subject of this sketch, is a merchant, of Lithonia, Georgia, and a deacon of the Baptist church. He is well known among his colleagues in the business world as a successful financier and is much beloved by the great host of Georgia Baptists.

Some of the chief characteristics of his splendid ability and financial success are attributed to his early training. The few opportunities he had were gripped with an iron will, improved by a determination to make good and to give back to God and his parents a life worthy of the name he bears and the faith he had professed.

Mr. Tribble is the son of the late Rev. A. K. Tribble, a pioneer preacher, who helped in clearing the way and laying the foundation for the great structure of our Baptist Zion in many parts of Georgia, where he faithfully preached the old-fashioned gospel years ago. The son, Robert, was born during the Civil War, near Decatur, DeKalb county, Georgia, October 6, 1862. His mother, who was before her marriage Miss Elizabeth Smith, was a true and loyal mother and wife, and she believed in the Scripture, which said, "Train up a child in the way he should go: and when he is

old, he will not depart from it." The life of her son and his undaunted faith in God have fully proven the power of his promise in God's Word.

On August 20, 1879, he surrendered his young life to God and united with the Bethlehem Baptist church and was baptized by his father, becoming at once an active member. Some years later the Decatur Baptist church, Decatur, Georgia, elected Mr. Tribble a deacon of that church, and he was ordained by a presbytery consisting of Rev. T. C. Boykin, Rev. David Shaver, D.D., and Dr. S. G. Hillyer.

In 1887, he moved to Lithonia, Georgia, and united with the Baptist church and was accepted as a deacon from the Decatur church. In 1902, he was elected clerk of the church, which position he holds to-day, 1916, with credit, also having served on the board of deacons for twenty-nine years.

Mr. Tribble is a loyal deacon, worthy of this high and holy office, a faithful member of the church, and while he is a business man he is never too busy to neglect his church, prayer-meeting, Sunday-school or Baraca class.

He is a born leader in the church, is not a waiting deacon, but a moving, live, hustler. He practices the motto, "What is worth doing at all is worth doing well," and again, "If you want a thing done, do it yourself." He can show how things are done better than he can tell others how to do them. He has been a close observer and has learned many things not written in books. Mr. Tribble is a liberal giver, and all his pastors will bear testimony to his fidelity to divine commands concerning giving.

He was happily married in June, 1889, to Miss Cora Marbut, a lovely Christian character from one of the finest families in the State. Mr. Tribble is rich in his home estate. They have reared a splendid family of sons who are with him in business, and his daughters are accomplished and polished graduates of one of the best schools in the State.

Mr. Tribble is one of those Baptist laymen who recognizes his responsibility as a member and officer of his church and goes ahead to discharge it. He does not count time and money dear unto

himself when his church is in need of either, and there is no reasonable sacrifice he would not make to preserve its honor. His leadership has been so wise and aggressive that his brethren seek his counsel when difficulties arise and serious problems are confronted. He is quick to comprehend a situation and apt in making the best of it. His horizon is not bounded by the lines of his local community or district association. His vision, like his spirit, is world-wide and he delights to have a part in world conquests for his Savior and Lord. Such a layman is a benediction to his church and to his denomination.

WILLIAM DAVID UPSHAW.



Born on a farm near Newnan, in Coweta county, Georgia, October 15, 1866, William David Upshaw did what many other men have done who have lived notable lives—he wedded the wholesome, character-building influence of a Christian home to the varied inspirations that a bright, impressionable country boy drinks in from a well-ordered rural life.

His father, I. D. Upshaw, was a school-teacher in his earlier years, and a thoughtful, consecrated man, while his mother, who was Miss Addie Stamps, also of Coweta county, imparted to her third son much of the wit, humor, and love of romance which have been so largely manifested in the nature of the subject of this sketch. He was converted while a farmer boy, and was baptized at seventeen by Dr. A. B. Vaughan, into the fellowship of the Powder Springs Baptist church.

After attending the public schools of Atlanta from the age of eight to twelve, his father became alarmed about the influence

of the city's temptations upon his children, and, in the words of Will D. Upshaw, as he said to a body of students many years ago: "Because my father loved his boys better than he loved money, he moved us away from Atlanta, away from the gilded temptations, away from her devilish barrooms, away out into the blessed, beautiful country."

"And out there," he went on, "I used to walk between my plow handles and dream my dreams and build my castles high—why, I actually made speeches to the old Georgia mule that dragged my plow that I expected to make in the United States Senate some day! Poor mule! She couldn't help it—and she died soon after, failing to digest those unripe speeches."

When this ambitious youth was on the threshold of his college plans he fell off a wagon one day when he was hauling wood and injured his spine, from which he has been a cripple for more than thirty years. But, despite his physical handicap, he has fought bravely over mountains of difficulty that would have appalled most men and made himself a national character on the lecture platform, especially as an eloquent champion of prohibition. From this angle of his many-sided nature he was recently introduced to the National Convention of the Anti-Saloon League at Indianapolis as "a delightful mixture of Sam Jones and Billy Sunday."

But his chief claim upon the love and gratitude of the Baptists of Georgia and of the South lies in his unselfish devotion to Mercer University and Bessie Tift College. He gave—what doubtless no other man ever did in the history of the denomination in Georgia—seven years of hard and effective work, without salary, to the endowment and equipment of these historic Georgia institutions.

When Dr. Clarence J. Owens, now managing director of the Southern Commercial Congress, Washington, D. C., was president of Orangeburg Collegiate Institute, one of the South Carolina Baptist schools, Will D. Upshaw (Earnest Willie, many then loved to call him) delivered the commencement address when he was a student at Mercer. Dr. Owens tells how he was then on fire with plans for his alma mater, and how his several visits to the Orangeburg Collegiate Institute put stimulating ideals

before the students, firing them with a holy enthusiasm in a manner equaled by few, if any, of the speakers before student bodies. Later, when he had finished his loan fund and endowment work for Mercer University, he answered the call of struggling girls and became the financial secretary of Bessie Tift College at Forsyth, Georgia, where, side by side with President Charles Spurgeon Jackson, he was for four years setting the State aflame with enthusiasm for the Christian education of Georgia girls.

Concerning his field work for this institution, the beloved Chancellor David C. Barrow, of the University of Georgia, said: "All the educational institutions of our State will never be able to compute just how much they owe to Will D. Upshaw for his State-wide campaign in behalf of Christian education.

"While he was working especially to send boys to Mercer and girls to Bessie Tift, his impassioned appeal to ambitious youth to properly prepare for life sent boys and girls to almost every college in the State. It will take all time, and even eternity, to reveal the good that his unique and wonderful campaign has done for Georgia's youth."

The crowning beauty of Mr. Upshaw's work for Monroe—now Bessie Tift College—came when the trustees of that institution offered to name for him the new hundred-room brick dormitory which his unsalaried labor had helped so largely to build. He declined the honor in favor of his mother, and on the day the building was dedicated he had sitting before him in the audience that beloved mother who had watched over him so tenderly during his seven years on bed, and in a few words that moved many to tears he placed the proffered crown on his mother's brow. And from "Addie Upshaw Hall" hundreds of girls have already gone out, and thousands will yet go out into the world to tell the story of a son's devotion to his mother, and to womanhood, in his Master's name.

After closing his work at Bessie Tift College, our resourceful friend began the publication of "The Golden Age," an undenominational family paper, at Atlanta, Georgia. Through the columns of this periodical he has gratified the editorial dream that used to

inspire him when he lay on bed and dictated articles for "The Sunny South," "The Marietta Journal," "The Atlanta Constitution," "The Christian Index," and other papers—letters, stories, and poems which found publication in a book of nearly 700 pages, entitled "Earnest Willie; or, Echoes from a Recluse," which passed into ten editions.

"The Golden Age" has been especially fearless and forceful in fighting the liquor traffic and in championing all forms of Christian citizenship. Some of its most notable editorials have been compared to the patriotic epics of Henry Grady.

But, whatever the theme of its editorial utterances, "the scarlet thread" of orthodox Christianity has run through everything, for, with his pen, on the lecture platform, and in his successful evangelistic work as an unordained preacher of righteousness, William D. Upshaw has stood with fervent fidelity for "old-time religion," the Book and the Blood, and salvation through redeeming love.

ELIAS BENTON VICKERY.



Prof. Elias Benton Vickery, the subject of this sketch, was born in Hart county, Georgia, June 16th, 1864. His parents, Elias Vickery and Ellen Skelton Vickery, were Scotch-Irish stock, a stock which contributed so much to the stability of Northeast Georgia prior to the Civil War and also aided materially during the dark days of reconstruction.

The opportunities for early schooling were very meager, but young Vickery managed to attend the country schools for six or seven weeks during the year, devoting the remainder of the time to work on the farm.

In early life he showed a deep interest in education, and by close application fitted himself to teach in the public schools of South Carolina. He was engaged in this work during 1885 and 1886.



Not satisfied with the educational advantages offered in the high schools of Northeast Georgia, young Vickery entered the North Georgia Agricultural College at Dahlonega, Georgia. By his studious habits and manly bearing he took a high stand in this institution from the beginning, winning the highest respect of both students and faculty.

His college life was filled with many and varied activities. He was a member of the Phi Mu Literary Society and on many occasions represented his society in public debates, where he gained quite a reputation as a logical and forceful thinker and debater.

In the Cadet Corps he rose rapidly through the grades from private to senior captain. At all times he was known for his strict discipline and military efficiency. His company was one of the best that has been known in the history of the institution, and quite a large number of the men trained under young Vickery have taken high stations in the military life of the State. In addition to his many other duties he found time to devote quite a good deal of attention to Kappa Chapter of the Sigma Nu Fraternity, and the influence of his manly counsel and advice is still felt and seen in the high standard of Kappa Chapter.

In June, 1890, he graduated with first honor, receiving the degree of Bachelor of Arts. During his college course he distinguished himself in both Mathematics and Latin, having won the Harlowe-Clarke medal in Mathematics and the Frank P. Rice medal in Latin. The A. M. degree was conferred on him in 1894 by the University of Georgia. In 1907 he took post-graduate work in the University of Virginia.

Soon after graduation the Board of Trustees of the North Georgia Agricultural College recognized the manly qualities and broad scholarship of this young alumnus and offered him the chair of Greek and Latin in his alma mater. This position he has held continuously since that time, but in 1899 he was relieved of the work in Greek.

Prof. Vickery has, since early youth, been deeply religious. He was converted and joined the Baptist church in August, 1880. He has taken an active part in all the activities of the church since

that time. He has been a teacher in Sunday-school of the Dahlonga Baptist church continuously since 1890; also clerk of the same church from 1894 to 1904.

He has also found time to take an active part in Free Masonry and the Independent Order of Odd Fellows. He was Master of Blue Mountain Lodge, No. 38, F. & A. M., in 1899, and also in 1911; also Noble Grand of Gold Hill Lodge, No. 461, I. O. O. F.

His time has also been freely given to the town of Dahlonga, having served both as councilman and mayor.

In the early nineties he was happily married to Miss Etta McMullan, of Hartwell, Georgia, and they have two children—a boy and a girl. Their home life is ideal, and is noted for its hospitality.

In his quiet, dignified, unobtrusive way he has been able to shape the lives of many youths who came to him for counsel and advice. His influence and work in the North Georgia Agricultural College have been unselfish and untiring, and he has contributed much to higher education and to the social and religious life of the State.

OSCAR JEFFERSON WADE.



"There are those who serve in the valley,
And those who serve on the hill;
There are forces, too, on the mountain-side,
United in strength of will.
There are those who serve with singing,
And gladden the world with song,
There are those who serve in bringing
Life's sweets to the waiting throng."

It is peculiarly fitting that these lines should stand at the head of a chapter which is to tell of the character and career of Dr. O. J. Wade, now, 1916, the beloved pastor of the Calvary-Houston Square Baptist church, of El Paso, Texas. Men who count for most in the kingdom of service and ministers who contribute largely toward the redemption of the world, or sway with eloquence

the mighty multitudes, but those who write their names in deeds of love, and with hands that serve, upon the hearts and consciences of men. No man has ever stamped his personality more beautifully and indelibly upon the churches he has served, or the communities in which he has lived, than has the subject of this sketch. He is universally beloved wherever he has lived, because his great shepherd heart, his broad sympathies, his self-sacrificing spirit, his loyalty to duty, and his undying devotion to his Lord and the needy sons of men whom Christ came to seek and to save have won for him the admiration and love of all who know him.

Dr. Wade was born in Ashley county, Arkansas, near Parkdale, January 6th, 1870, and there with his father and mother he lived on a farm until he was eight years old. He then moved with his parents to a farm one mile from Monticello, Arkansas, where he lived and labored until he reached manhood's estate. His parents were poor but pious. They had character if they did not have cash. They believed in the things that make for the glory of God and the betterment of the human race. They early stamped upon their sons an ambition to achieve something in life that was really worth while. Possibly Dr. Wade owes more to his consecrated mother, who was a strong character and unselfish spirit, than to anyone else, for his ability to get an education. Between working on the farm and going to school as he could, he finally graduated with honors from the Hineman University School, of Monticello, Arkansas, in the Spring of 1893. As an evidence of his standing in the esteem of those who were at the head of educational affairs he was at once elected to teach in the public school of Monticello. He gave one year to teaching. But in the Fall of 1894, having won a scholarship in the University of Tennessee, located at Knoxville, he entered that institution, where he remained one year. Then in the Fall of 1895 he entered Ouachita College, at Arkadelphia, Arkansas, where for two years he diligently pursued his studies until he was graduated in the Spring of 1897, as the valedictorian of his class, winning this honor, not by a vote of the class, but by making the highest average in all his studies during his junior and senior years. While he was making this splendid record he was also serving as editor

of the college magazine, acting as president of the Philomathean Literary Society, and representing the college in the Inter-Collegiate Oratorical Contest. He holds from this institution two well-earned diplomas, the A.B. diploma of June, 1897, and the D.D. diploma, which was conferred by the Board of Trustees in June, 1914.

While attending the University of Tennessee he definitely decided to answer God's call to preach, and was ordained by the First Baptist church, of Arkadelphia, Arkansas, in May, 1897. After completing his course at Ouachita College he accepted the position to teach in the chair of mathematics in the High School of Pine Bluff, Arkansas. Here in the schoolroom, as elsewhere, he gripped the hearts of the boys and girls and left an impress for good upon the lives of many.

However his shepherd heart yearned for the pastorate, so when the call came from the church of Magnolia, Arkansas, in June, 1898, he accepted the work and for nearly three years he served this church faithfully and well. The blessings and favor of God upon his work, together with the fact that he there made the richest discovery of his life, when he won the love of one of Magnolia's fairest daughters, gave him the blessed assurance that God called him to that field.

In April, 1901, he accepted the church at El Dorado, Arkansas, and in October of the same year he returned to Magnolia to claim, in marriage, the hand of Miss Clara Watson Davies, a cultured, refined, accomplished, and deeply consecrated Christian young woman, one of the most gifted daughters of that fair little city. God was good to his servant in giving to him this woman of poise and piety and power, of charm and character, to be a helpmeet through all the eventful years of a most useful career.

The years spent in the pastorate at El Dorado were years of progress for the church, and growth for the pastor. They were full of happiness and blessing upon pastor and people. Here he did a monumental work and as a mark of the esteem in which he is held by the church he has repeatedly been called back there to hold meetings for them, and these meetings have always resulted in

mighty spiritual tides of blessing, and great ingatherings of souls. While serving this church he was chosen to preach the annual sermon before the Arkansas Baptist State Convention which met in Conway in November, 1902.

Immanuel Baptist church, of Little Rock, located in one of the best resident sections of this beautiful city of the West, extended to him a unanimous and enthusiastic call in the Summer of 1905, and, feeling it was God's call to him, he accepted the work, and preached his first sermon as pastor on September 3rd, of that year. The church had a membership of 448 at that time and when he left them the records show that more than a thousand names had been added to the roll. Feeling the need of a building that would be commensurate with the rapid growth and the splendid possibilities of the church, and the growing population of the city, Dr. Wade delivered his soul on June 14th, 1906, on "The Need of a New Building," and on the following Friday night the church unanimously and enthusiastically voted to erect a suitable house of worship, and on June 16th, 1907, they entered the Sunday-school chapel a glad and happy people, and here they worshipped until June 9th, 1912, when they entered their beautiful new church home costing \$75,000, and standing as "a thing of beauty and a joy forever," crowning the most elevated spot in that section of the city. Dr. Wade, in speaking of it, said: "Here in the midst of our capital city stands embodied at last our sacrifices, our prayers, our faith, and our tears. May this house ever be none other than the house of God and the very gate of heaven." Dr. George W. Truett, perhaps the greatest preacher on the American continent, preached the opening sermon, a sermon in which he delivered his soul and followed it with a collection for the liquidation of all indebtedness, and more than \$10,000 was raised. The *Golden Age*, in speaking of this enterprising pastor, and this particular incident, said: "Pastor Wade, who is nothing if not enterprising—even to the point of daring—wanted Dr. Truett to preach the opening sermon, and when the great Texas preacher, in the current of so many demands, thought he could not come, Wade didn't do a thing but get on the train and go clear to Dallas, Texas, after him, and he landed his

man." This church house is one of the most beautiful buildings in all the West, and the most complete workshop to be found in all the land. It is 139x92 feet, and has a seating capacity of 2,300. As a mark of Dr. Wade's charm of personality and strength of leadership he completed this house of worship under the stress and strain of heroic sacrifices on the part of all, and yet he did not alienate the affections of any, but held all to him with hooks of steel, and could have remained indefinitely as pastor. When he resigned one year later to take up the work in El Paso, Texas, his people plead with him in tears not to leave them.

He began his work as pastor of Calvary-Houston Square Baptist church, El Paso, Texas, August 1, 1913, and now he is in the midst of another great church-building enterprise. This new house of worship will cost nearly \$100,000, and will occupy the best location in the city. The church of which he is now pastor is said to be "the most important pastorate west of Forth Worth," and its growth under his leadership is already far beyond the capacity of the present building, and the future for them is as "bright as the promises of God." Knowing the spirit and power and conquering faith of this consecrated servant of God, the writer of this sketch has already turned his face toward El Paso, and lifted his hat to exclaim to the Calvary-Houston Square Baptist church, "Greater glories of the future, I salute you."

ISHAM ROAN WALKER.



Isham Roan Walker is a son of Jeremiah and Sarah Jane Walker, and was born in Douglas county, Georgia, April 2d, 1879.

In early childhood his parents moved to Carrollton, Georgia, where his early life was spent in the usual routine of the ordinary farm and other employments, such as are common for the laboring men and boys of our country. His parents being financially unable to afford him anything more than very meager opportunities for common school

education, especially in early life, but he being possessed of more than ordinary native ability, his attainments of knowledge by means of general reading soon distinguished him as a student of quick and keen perceptions, and being blessed with parents who, though poor, were pious and devoted members of the Baptist church, and being convenient to church and Sunday-school, which he attended, gave him excellent opportunities for religious training, and as the eldest of a family of several children he was recognized as the counselor with his parents for the minor children. Being also piously inclined, in the fourteenth year of his age, he was converted and united with the First Baptist church, Carrollton, Georgia, and was baptized by the pastor, Rev. S. R. C. Adams, September 4th, 1893. Soon after this his parents, with their family, removed to Haralson county, locating near the city of Tallapoosa, Georgia, where the same constant labors for the maintenance of the family were necessary. Therefore, his opportunities for finishing his much-needed education were still beyond his reach, so that at the age of fourteen his school days were practically ended. But possessing indomitable will and believing that where there is a will there is also a way, all of his spare time was given to the study of such topics as were

helpful to him in preparation for his life's work, having in his conversion a thrilling experience by which he felt convinced of the duty of giving himself to the work of the ministry in obedience to what he felt to be the Lord's imperative call. His one desire was to equip himself as best he could for the work.

Therefore, while yet young he gave himself especially to the reading and study of the Bible, and so untiring was he in his wisely chosen study that we might well speak of him "As the man of one Book." And growing familiar with the reading of this plain English translation of the Holy Bible gave him light on Scripture texts, so that in the exposition of the Word he seemed easily and clearly to grasp the practical teaching of his chosen theme with the grace and force worthy of one of riper scholarship.

On December 3rd, 1899, he was married to Miss Zollie J. Hunt, of Tallapoosa, Georgia, whose devotion to him and assistance as a true companion in the home and in his labors in the ministry have doubtless contributed much to his success, encouraging him in his efforts, so that soon after marriage his talent in the ministry became more apparent and more sought for, until his ordination to the full work of the ministry was called for and to which he was ordained by the church at Pleasant Grove, Haralson county, Georgia, November 9th, 1902, in the twenty-third year of his age, Reverends J. W. Stripland, H. P. Brown, and W. P. Whitlow acting as presbytery.

Then began his regular work in the ministry, serving as pastor most of his time with the country churches where his labors were blessed with a marked degree of success, the churches being built up by additional membership, beginning with the church at Pleasant Grove, Haralson county. Afterward the churches at Antioch, Salem, Beulah, Pleasant Hill, Abilene and Roopville, 1904 to 1907, inclusive, in the Carrollton Association. Afterward Carrollton Central, now Tabernacle, and Maple Street church, Rome, each half time, 1908 and 1909, then Maple Street church, Rome, full time for two years. After this the churches in Polk county; Enon and Pisgah, in Floyd county, 1913; also Reaves, Sugar Valley and Fairmount in Gordon county, to 1915, inclusive; present work, 1916,



Fairmount, Sugar Valley, Hill City, Oak Grove, all in Gordon county, Georgia. The above mentioned have all been in the regular line of pastoral work.

The subject of this sketch has, as all wise and earnest ministers should, kept a diary of his work with its accompanying events likely to be of interest to him or to his family or others in after years, an outline of which is added in concluding this brief notice, and which indicates to some degree the interest he feels in the work of his sacred calling. In his record may be found the following:

Sermons preached, 2,179, including funeral services, 111. Baptisms administered, 476; couples married, 73; miles traveled in discharge of ministerial duties, 20,488. These figures outline the general survey of his field of labors for the thirteen years of his ministerial life.

Meek and gentle in spirit, sound in the fundamental doctrines of salvation, fearless in contending for the faith once delivered to the saints, and overcoming difficulties that to some with perhaps more favorable opportunities would have seemed insurmountable, but to him the courage of true conviction to duty is sufficient, and being yet young in years still broader fields and greater heights under God are yet to be attained.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

LOUIS BACON WARREN.



Dr. Louis Bacon Warren is a direct descendant of one of the most distinguished families of the South. His great-grandfather was Josiah Warren, a native of Virginia and a captain in the Revolutionary War. Soon after the close of that war he settled in Burke county, Georgia, where he became a useful deacon of Bark Camp Baptist church. Dr. Warren's grandfather was Rev. Kittrell Warren, a preacher of marked ability and for a number of years a leading pastor in Alabama. His father was Dr. Ebenezer Willis Warren, who was born in Alabama, educated in Houston county, Georgia, where he became a lawyer in his early manhood and built up a lucrative practice. His passion for souls soon led him to give up the practice of law to enter the ministry. The first churches he served were Palmyra and Hebron, in Lee county, and Bottsford, in Sumter county. Later he served the churches at Cuthbert and Lumpkin. In 1858 he was elected editor of *The Christian Index*, which was then owned by the Georgia Baptist Convention and published in Macon. In 1859 he gave up that position to become pastor of the First Baptist church, of Macon. In 1871 he accepted a call to the First Baptist church, Atlanta, where his labors were greatly blessed for five years. In 1876 he became pastor of the First Baptist church, Richmond, Virginia, which he served with distinction for three years. In 1879 he returned to Georgia to accept the pastorate of the First Baptist church, Macon. He closed his distinguished career as pastor of the Tattnall Square Baptist church, same city, which grew out of a mission established by the First Baptist church under his ministry.

Dr. Warren's maternal ancestors were no less distinguished. His mother was Miss Caroline Mary Bacon, daughter of Major



Edwin Bacon, of Liberty county, Georgia. She was a granddaughter of Dr. Henry Holcombe, founder of the Georgia Penitentiary System, founder of the Savannah Female Orphan Asylum, one of the originators of co-operative work by Georgia Baptists, founder of Mt. Enon Academy in Richmond county, one of the founders of Mercer University at Penfield, founder of the first religious periodical published in the United States, which was called the "Analytical Repository," and closed his eventful life as pastor of the First Baptist church, of Philadelphia, Pennsylvania.

Dr. Louis Bacon Warren was born in Atlanta, Georgia, January 1, 1876. His childhood was spent in Richmond, Virginia, and from youth to manhood in Macon, Georgia. His educational advantages have been the best. After going through the public schools of Macon and the Preparatory Department of Mercer University, he entered the University proper. After finishing at Mercer he took courses of study in Richmond College, Richmond, Virginia, the University of Georgia, at Athens, Georgia, the Southern Baptist Theological Seminary, at Louisville, Kentucky, and the University of Chicago. He has acquired the degrees of LL.B., A.B., A.M. and Ph.D. The honorary degree of D.D. was conferred upon him by Bethel College, Kentucky.

In May, 1898, he enlisted with the American volunteers in the Spanish-American war and served for three months as private and corporal in Company F, of the First Georgia Regiment. He was then appointed as chaplain of the Third Georgia Regiment by Governor William Yates Atkinson, in which capacity he served until the close of the war. After the war he was elected chaplain of the Georgia-Alabama veterans of the Spanish-American war. He received his military training as a member of the Macon volunteers in the Georgia Militia, of which he is a life member.

Dr. Warren was converted in April, 1898, and in the following month was ordained to the full work of the gospel ministry by the Tattnell Square Baptist church, of Macon, Georgia, of which his father, Dr. E. W. Warren, was pastor. The presbytery was composed of his father, C. A. Turner, E. B. Carroll, and John E. Briggs. After completing his studies, he entered the pastorate

and has served the following churches: the First Baptist church, Ocala, Florida, 1902-1905; First Baptist church, Beaumont, Texas, 1905-1907; First Baptist church, Owensboro, Kentucky, 1907-1911; Second Baptist church, Richmond, Virginia, 1911-1912. He left the last-named pastorate to assume the duties of Financial Secretary of Columbia College, Lake City, Florida. In May, 1913, he assumed his present position as Superintendent of the Department of Church Extension of the Home Mission Board of the Southern Baptist Convention. The pastorates of Dr. Warren have been brief, but successful to a very high degree. The membership of the churches which he has served increased very rapidly, existing debts were wiped out, material equipment improved, contributions to missions and benevolence greatly enlarged.

Dr. Warren is striking in his personal appearance, pleasing in his manners, and makes lasting friends on short acquaintance. He moves with ease and grace in the highest circles of society and is a favorite among the most highly cultured. This is to be expected, as he has known nothing but the best in society from his childhood. At the same time it is remarkable with what ease he can adapt himself to the uncultured and the unfortunate poor, for whom he has a wealth of sympathy. People of all classes readily count him a friend. He bears the marks of a master, and there is something about him that inspires confidence in his ability to succeed in anything he undertakes. Though a young man, he has been remarkably successful in every position he has held, whether in the pastorate or in general denominational work.

As a preacher his appearance in the pulpit at once arrests attention. Seemingly without effort he has perfect control of himself and is free from objectionable mannerisms. He has an easy flow of language and a richness of voice which make his delivery pleasing. His sermons are brief, but pointed and convincing. He has a large store of general information covering a wide range of subjects, and he knows how to use it for the enforcement of the truth he presents. His sermons are so intensely interesting that his audience always feels that they are too short.



Dr. Warren is a worthy son of a noble sire, and his past achievements in learning and service are a prophecy of still greater usefulness in kingdom enterprises. With him there is no division of thought and time between business and the duties of a Christian minister. While he is prompt in meeting his obligations, he shows no signs of a love of money. The exhortation of Jesus to seek first the kingdom of God and his righteousness seems to be his motto. The examples which he has set thus far in his life as a minister are worthy of emulation, and he well deserves the high place he holds in the work of his denomination and in the affections of the brotherhood.

RUFUS WASHINGTON WEAVER.



Dr. R. W. Weaver was born near Greensboro, North Carolina, June 3, 1870. His father was Preston DeKalb Weaver and his mother was Elizabeth Forbis Weaver. His early life was spent on the farm, like so many of the ablest men in the country. What a pity it is that boys ever have to live in the city! He attended school in Winter and worked on the farm in Summer until he was fourteen years old, when the family moved to Greensboro. Here young Weaver learned the printer's trade for four years. Then he became a newspaper reporter and a Y. M. C. A. Secretary, and attended the public school in Greensboro. His varied life as a boy gave him a good preparation for Wake Forest College, North Carolina, where he graduated in 1893 with the degrees of B.A. and M.A. From 1893 to 1896 young Weaver was pastor of the Salem Street Baptist church, at High Point, North Carolina. In the Autumn of 1896 he entered the Southern

Baptist Theological Seminary, at Louisville, Kentucky, where he took the Th.M. degree in 1898, and the Th.D. in 1899. He was an ambitious student and took an active part in the Seminary life, and was loyal to the institution in times of strife and storm. He was editor-in-chief of the Seminary magazine. Later he took courses of study in psychology and philosophy at Johns Hopkins University and the University of Cincinnati.

Dr. Weaver was pastor of the Forks of Elkhorn Baptist church, near Frankfort, Kentucky, 1897-1899. It was here that he met and later, in 1911, married Mrs. Charlotte Mason Payne, one of the most charming women of the Blue Grass region, who crowns his life with joy. From 1899 to 1903 Dr. Weaver was pastor of the First Baptist church, of Middletown, Ohio, where he wrought a great work in that cultured community and has left a lasting name. He led the church to build the handsome new edifice in which they now worship. From 1903 to 1906 he was pastor of the Brantly Baptist church, of Baltimore, Maryland, a great people's church which gave him a new sort of opportunity for his powers. From 1906 to 1908 he was pastor of the Mt. Auburn Baptist church, of Cincinnati, Ohio, where a really great work was interrupted by a break in his health. But a stay in the Canadian woods put him on his feet again. From 1908 to the present time, 1916, Dr. Weaver has been pastor of the Immanuel Baptist church, Nashville, Tennessee. He took this church when it was a small band, worshipping in a poorly equipped house. Now they have a beautiful temple, free of debt, and have trebled their membership and run a budget of some twenty-five thousand dollars a year. It is one of the aggressive forces in Southern Baptist life, and has a still greater future under Dr. Weaver's leadership.

It is in Nashville that Dr. Weaver has really come to his own. He has grown greatly as a preacher and pastor, as a denominational leader, as a student and author, as a publicist and champion of high ideals. His activities during the years in Nashville are many and varied. He is a member of the Sunday School Board of the Southern Baptist Convention, and has given much time and thought to this great educational enterprise. He is



President of the Education Board of the Tennessee Baptist Convention. He is a member of the executive committee of the Educational Commission of the Southern Baptist Convention. He is an instructor and lecturer in the Theological Department of Vanderbilt University. He is a trustee of the Southern Baptist Theological Seminary. He is a trustee of the Roger Williams University. He is the secretary of the Nashville Vice Commission and one of the recognized leaders in the fight against the social evil. He has been for years an honorary member of a labor union, Typographical Union No. 20, holding the position of chaplain and often addressing the union upon the relation of organized Christianity and organized labor. He is a thirty-second degree Mason and for two years was the Grand Chaplain of the Grand Lodge of the Masons of Tennessee. He was elected at the recent meeting of the Tennessee Baptist State Convention as secretary of Christian Education, but he has not yet signified his intention to accept.

Dr. Weaver is a preacher of marked ability and suggestiveness. He has a mind charged with energy and works at his task with diligence. While at Middletown he published "The Christian Conversationalist," which has had a useful career as a handbook for personal work. It was at this time that he coined the word, "baptisticism," and started a discussion that aroused no little interest among Baptists at home and abroad. In 1913 he delivered the "Sunday School Lectures" before the faculty and students of the Southern Baptist Theological Seminary, and after extended revision the lectures were published by the Fleming H. Revell Company in conjunction with the Baptist Sunday School Board under the title of "The Religious Development of the Child," a book which has won for him fame as a student of religious psychology.

Dr. Weaver has given special attention to the problems of religious work in the city and has written many articles and tracts upon the subject. One of the latter, "The Problem of the City," has had a circulation running into tens of thousands. For years his supreme intellectual passion has been the search for the proofs of the verity of the Christian religion as found in the scientific study of human experience. One of the courses which he gives

annually in Vanderbilt University deals with the universal psychological elements which appear in the Christian experience. He is now engaged in writing a book embodying the results of his research under the title, "The Psychological Bases of Christian Faith."

Dr. Weaver is a practical idealist and does not allow his fondness for philosophy to wean him away from the everyday work of the kingdom. On the contrary, his dreaming blossoms into realization in a wondrously vital way.

In 1912 the degree of D.D. was conferred on Dr. Weaver by Wake Forest College and by Bethel College. He wears this honor worthily and grows richer in spiritual power with the years.

Dr. Weaver is a minister with scholarly tastes and habits, a type none too common in the South. But he is no Dr. Dry-as-dust. He loves his books, but he loves people also and wins them to him and knows how to put people to definite and congenial tasks so as to develop their powers and multiply their usefulness. He is a leader who keeps ahead of his people and yet who really gets them to work like a hive of bees.

Dr. William Russell Owen, of the Hanson Place Baptist church, of Brooklyn, New York, closed a sketch of Dr. Weaver which appeared in the Religious Herald with the following: "Now the man. 'Lovable,' I should say, was the word, and yet there are more. Alertness at perception of social harmonies is not the least of his pastoral attractions. He is prone to overlooking the puny and provoking disparities of all men and to win them by appealing to the highest motives to respond to the best teachings. He is cautious, controversial, contrite in debate; overtaxing, unmethodical, rapt in his ministry; a lover of study and a deviser of ways. In leaving let me say, When he putteth forth his own sheep, he goeth before them."



JESSE THOMAS WILLIAMS.



Jesse Thomas Williams is of Irish descent. His father, Rev. John Williams, was a Methodist minister and a native of Ireland. From the best information that can be gathered, he was of mixed blood, most likely of Irish and Scotch parentage. He entered the Methodist ministry early in life, but died before reaching his prime in his holy calling. The mother of Mr. Williams is full-blooded Irish, though in her personal appearance she bears the marks of Scotch. She is a devoted

Baptist and is unswerving in loyalty to her church. With it all she is a spiritually-minded woman and the very soul of honor. She does not know how to stoop to little and mean things, and she carries the sunlight of joy in her face.

Mr. Williams was born on March 4, 1878, at Spring Place, Murray county, Georgia. His early life was spent on the farm. His father having died when he was two years old, the responsibility of the family fell upon him at an early age. On this account his education was limited to the advantages offered in the common schools. After reaching manhood he received commercial training at the Moss Business College, Rome, Georgia. Much of his real education has been acquired outside of the schoolroom. Books at his command have been few in number, but they have been of the right sort and were not only read but studied. Though he is not a man of letters, he has a good store of general information and the happy faculty of putting it to good use.

Mr. Williams was converted in 1893, and from that time on he has been a happy and useful Christian. His life is above reproach and his optimistic spirit and his faith in God and man fit him for leadership among his brethren. Like his mother, who still lives in his home, he could not be induced to do a little

thing. He carries the sunshine of optimism in his face and his presence is a good remedy for despondency.

From 1893 to 1900 he was clerk, chorister, and Sunday-school teacher in the Floyd Springs Baptist church, Floyd county, Georgia. From 1900 to 1909 he was director of music for the Fifth Avenue church, Rome, Georgia; and for three years of that time he was superintendent of a Sunday-school in West Rome and a teacher of the Young Men's Bible Class in Fifth Avenue church. During these sixteen years he devoted the greater part of his time during the Summer in conducting music in evangelistic meetings wherever he had opportunity. He loved this work so well that he gave up his business entirely, in 1909, and for five years was an evangelistic singer in the employ of the Mission Board of the Georgia Baptist Convention. Most of this time he was associated with Evangelist H. C. Buchholz. He made friends wherever he went, and few men in the evangelistic field are more popular with the churches than Mr. Williams. As an evidence of this fact, he has standing engagements with given churches to assist them in meetings from year to year.

Mr. Williams is a born musician, and he has cultivated his gift to a high degree. Writing music is not an irksome task to him; he does it for the love of it. In 1916 he gathered together choice productions of his own and of other authors, which he compiled and published in a book entitled "All Hail Immanuel." The man behind the book gave it a ready sale. The first edition of three thousand copies was sold in a few weeks, and a second edition of five thousand copies will be exhausted within less than six months.

In 1913, the Mission Board of the Georgia Baptist Convention, by which he was employed as evangelistic singer, was seriously involved in debt. Mr. Williams voluntarily retired from its service, and for nearly three years he has been assisting pastors in meetings in Georgia and in other States, accepting voluntary contributions for his services. These have been ample for the support of his family. Of course some churches pay more for such service than others, but he has never been known to complain of what has been offered, nor to show any concern about money during a meeting.

Combined with his gifts and attainments in music, he is an effective organizer and personal worker. While his voice is full and well-rounded, he sings most with his spirit and his hearers are impressed with his earnestness and sincerity. In this way he wins their confidence and they become willing to follow his lead in organization. He is especially gifted in organizing and training junior choirs. The children are readily won by him, and become inspired with self-confidence and with confidence in him, and they rally to his leadership. In his personal work he is successful in leading nominal church members into the discharge of their Christian duty. Many mature men have been encouraged by him to give public testimony to Christ and to lead in public prayer. He is also gifted in conducting devotional meetings preceding the sermon, and his exhortations are Scriptural and earnest, and his impassioned appeals to Christians to live godly lives, and to the unconverted to come to Christ, are effective.

One of the strongest points in the work of Mr. Williams as an evangelistic singer is his ability to strengthen the tie between the pastor and his church. No opportunity is lost to magnify the pastoral office and to emphasize the importance of co-operation between pastor and people, not only in its local work, but in the work of the denomination as well. In his conception, the kingdom of Jesus is to become universal, and the individual is the unit of operation. In his work he strengthens the weak places in the life of the churches, and as an individual unit he contributes to the progress of the kingdom.

JOHN GRAVES WILSON.



Rev. J. G. Wilson, son of Jacob Samuel and Eliza F. Wilson, is one of our best and most thoughtful preachers in South Carolina. His kindness and interest in all people naturally draw them to him. His manner is such that all feel at home in his presence. With him there is quiet and rest.

Rev. J. G. Wilson was brought up in the country, his parents living on a small farm near Homer, Banks county, Georgia, where he was born July 18, 1879. He is a child of the hills, studied first in the academy of nature and the common people. He had limited opportunities to read: there were few books in the home. The mother's Bible, however, was there and often opened and read to the young child. This school at the mother's knee was the beginning of a great career. He was a child of many prayers. He attended the "Old Field School," where he learned to read and write. Converted at the age of nineteen, he joined the Baptist church at Oak Grove, near Gainesville, Georgia.

At the age of twenty-one, he became conscious of the fact that God had called him to preach the gospel, and therefore he began to prepare for the ministry, having no means except a will and determination. Working a while, he entered the preparatory department of Newberry College, Newberry, South Carolina, with only "one hundred dollars." For nine long years he fought the battle with poverty and ignorance, graduating with the B.A. degree at Furman University, Greenville, South Carolina, in 1907; then he took a three-year course in Colgate Theological Seminary, graduating there in 1910.

While in college, he was a favorite of all the students, holding all the offices which could be bestowed upon him in the four years. He held the confidence of both faculty and students. During his Junior year at Furman he was ordained to the gospel ministry, at



the Baptist church of Princeton, South Carolina, after which he served this church, and three others, as supply pastor, in connection with his college work. And wherever he preached the people were impressed with his piety and earnestness of purpose. Often he broke down and wept, as did his Master, over the lost of his flock. He has shown unbounded faith in God, and the power of his Word. He has some of his great-grandfather's spirit, who was a Methodist minister, and who traveled from Georgia to New York in a buggy, preaching the gospel as he went. His grandfather, Jackson Wilson, was a Baptist preacher, locally known and respected.

J. G. Wilson was exceedingly fortunate in his marriage, which occurred in August, 1910, when Miss Marie Watson, of Greenville, South Carolina, became his wife. She is one among the most beautiful spirits in the country. She has been, and is, a great factor in the success with which his ministry is blessed.

Although his pastoral experience extends over only six years, yet it has been varied. After graduating at Colgate Seminary in June, 1910, he accepted a pastorate in West Central New York. Here were formed sacred ties between pastor and people, which will last forever. So that, when in the Fall of the following year, a call came to him to return to South Carolina, it is little wonder that the members of his New York pastorate besought him to remain with them. But, in spite of the success of his work there, and the strong bonds of love that had been formed between him and this noble people, his heart turned back to his native Southland. Consequently, in November, 1911, he began work with three strong country churches in Greenville county, South Carolina, making his home at Fountain Inn. After two years of delightful service with these noble people, he accepted the call to Ninety Six, South Carolina, where he now lives and labors, 1916, and where he is developing a splendid New Testament church.

He is especially fond of the country churches, and is also interested in mill churches, since he once worked in a cotton mill, and knows the great need of the gospel in these villages.

Beyond a doubt, J. G. Wilson is a great spirit in our denomination, and the future of his ministry will be watched with pleasure.

HARDY LATHAN WINBURN.



Hardy Lathan Winburn, the second of the name, was born on a farm in the suburbs of Bells, Crockett county, Tennessee, April 16, 1877. He was given a good place from which to start upon his career. The freedom and activity of the farm gave him opportunity to grow up naturally and insure the fullest development of his personality. Realities were all about him and nature's art and mystery provoked reflection. Proximity to the wholesome life of the little city was a further circumstance in the life of the boy who was ordained to a large fellowship and association with men and women; for it was doubtless this social life of the community which has made the student-preacher of this sketch a genial companion and a loyal comrade. As much as we laud the country and reprobate the city, it is the lucky compounding of the two that has promoted power, versatility, and greatness in many men and won for them the recognition of their fellows. The farm, with its pure air, its healthful and respectable labor, with amusements which are not patented, but are largely the inventions of the young who enjoy them, together with the town, with its aggregation of young people, and social life, centering in the school and the church, contributed to the character and determined the characteristics and powers of the man who now commands the attention from a great metropolitan pulpit.

Dr. Winburn is, however, no exception to the rule that parentage predisposes and training prepares for usefulness and renown. His father, H. L. Winburn, was of English-Irish-Scotch extraction, and exhibited many of the best traits and much of the peculiar strength of each. If there were space to do so, it would be interesting to point out some of the English, Irish, and Scotch inher-



itances which betray themselves in the social, religious, and intellectual life of the son. His mother was a Sinclair, or, as some members of the family have preferred to spell it, Saint Clair. Although the subject of this sketch is by instinct and preference a Democrat and much of a commoner, the family tree is adorned with the coat-of-arms of the English nobility. His mother's family moved from Virginia to Mississippi at an early day in the development of the latter State. His great-great-grandfather was a Revolutionary soldier, and his grandfather was in Mexico in 1848, and also enlisted for service in the Civil War, although exempt because of age. His father, physically disqualified for the army, served the Confederacy by evading the blockade and securing medicines and merchandise for the men in arms. Two uncles were gallant Confederate cavalymen, one with General Forrest, and the other served in a Kentucky company.

Dr. Winburn was graduated from the Southwestern Baptist University at Jackson, Tennessee, and from this institution and Ouachita College he received later the degree of Doctor of Divinity. While in college he took all the medals for oratory that were offered and specialized in psychology and philosophy for three years.

It was a piece of good fortune, or preferably, it was by a designing Providence that the brilliant young preacher began his public life in small pastorates and was not misled by some partial but unwise friend into assuming a pastorate of large and exacting duties at the beginning of his ministry. Country and village churches first claimed his talents.

A denominational leader says: "I became acquainted with him a few weeks after he began his pastorate of the First Baptist church in the college town of Arkadelphia, Arkansas. It is true that at that time he was but twenty-six years of age, but he was an exceptionally mature man for one so young. At the first meeting he made a distinct impression on me. Here was a preacher, I observed, with a head as well as a heart and mouth, and common sense as well as religion. I found that he had a clear head, sound judgment, a store of information, and that he was thinking large

thoughts on great questions while many people at that time were busy with petty questions. Although young and but recently come into a pastorate which laid large local demands upon him, he was deeply concerned for kingdom interests and the general denominational welfare. I had not heard him speak three sentences to a public audience before I found that he had thought, imagination, and language. Indeed, his good sense was the more impressed upon me by his evident effort to hold the reins on his agile rhetoric and bounding fancy. He would not suffer himself to be sophomoric even before a body of student boys and girls."

He began his pastorate in Arkansas about the time opposing forces in the denomination were being lined up for a desperate conflict. A paper, which the constructive forces of the denomination in the State had established, had fallen into the hands of those who, once in possession of such an instrument, began a furious onslaught on Baptist institutions in and without the State. Never perhaps in the long history of Southern Baptists has the demagogue so run riot and for a season more gleefully wrought havoc among sacred institutions and Christian enterprises than in this period and in this good State. Men who through toil, patience, and tears had built up the Baptist cause and welded together, in bonds of Christian confidence and affection a strong brotherhood were compelled to witness this destruction. Personal feeling ran high, and incautious speech was heard on every hand. Many good men were misled; others embittered. Some lost their heads and not a few lost heart. The need for sober-minded, clear-headed, courageous, and right-hearted men was great. To a surprising and gratifying degree these qualities were exhibited by the young college pastor. He showed rare discretion under severe provocation, and held his powers in reserve in times when their use would have been futile. Flinching not an inch from his convictions and loyalty to the organized work of the denomination, he nevertheless made and kept friends in both camps, and counseled patience, peace, forbearance throughout this period of devastating insurgency and strife. During the entire period of a pastorate which continued with increasing usefulness for eleven years, he made



a distinct and large contribution to the general life and work of our Baptist people in his adopted State and helped effectually to make possible the better day and successes which Arkansas Baptists have now well entered.

While quietly but effectually serving his denomination in the Arkansas pastorate and exercising a ministry at large to which he was being called by his brethren despite his modesty (for he is a very modest and unpretentious man), the Southern Baptist Convention met in Oklahoma City. On a certain evening during the Convention when Home Missions was the special order, there was a lull in the program at a very late hour. Dr. Winburn was called and urged to speak, but hesitated, while the great throng was restless and some began to leave the building. Under strong insistence he came to the front and began to speak. It was his first speech before the Convention and his name was unknown to a majority of those present. Quickly his incisive phrases, epigrams, specimens of chaste and beautiful rhetoric, periods of genuine eloquence and nuggets of philosophy aroused the audience and caught and held rapt attention. The speech was not long, but long enough to put to convincing test the speaker's ability to hold the attention of a great mass meeting of men and women beyond a reasonable hour for adjournment. When after thirty minutes, the audience was dismissed, and men and women had opportunity to exchange opinions, the reputation of the young Arkansas preacher was made, or at least insured. All who heard him knew that a new voice had spoken to a Southern Baptist Assembly, and that it was a genuine voice and would be heard again, often and widely.

Following the Convention the reports by the press and messengers, the man who made this address began to receive invitations to conventions, institutes, conferences, and Chautauquas of various sorts in such succession as to overtax his time and embarrass him. Shortly the Walnut Street church, in search of a successor of the lamented Dr. T. T. Eaton and the popular Dr. H. A. Porter, had its eye steadily fixed and its heart firmly set upon H. L. Winburn for the pastorate. He has now spoken from the pulpit of this great and influential church for three years and his

powers have stood the severe test of standards set by his brilliant predecessors and the commanding position of that church in the city and denomination. He has met all expectations, steadily increased his reputation, and has before him alluring heights of usefulness and honor as an ambassador of Christ.

One who knows him well says: "My first characterization of Dr. Winburn would be that he is genuine. He is sincerely religious and his piety is robust. He is sound in moral and mental virtues and has lofty but practical religious ideals."

There is in him more than a streak of genius, but his genius is not eccentricity, nor has it become a self-consciousness; hence it has not been substituted for hard work. It is balanced and utilized for sane purposes and practical and worthy ends. Instead of being allowed to expend itself in fantastic dreams and freakish enterprises, it is made into motor power for a useful and helpful ministry. This poetic instinct is the heritage from his mother, who, through difficulties insurmountable to any but a love and faith like hers, led the soul of her boy, and was his constant inspiration and ideal from earliest childhood.

He has, as has been indicated, the gift of eloquence in a high degree, and in genuine quality, and yet he is not distinctly the type of preacher who is usually called eloquent. His ministry has substance in it, and it is the effort to get his message securely told that keeps his eloquence under such constant and fine control. There are few public speakers to whom beautiful speech and poetic figure are so easy and natural, and yet many indulge smaller capacity for these than he does his natural and ample gifts. The poetical and beautiful are as natural to him as the clover blossom and the goldenrod to his Tennessee farm home, but his serious business is that of making a substantial crop of nutritious grain, and he crushes many a flower that he may do this.

In neither theology nor philosophy is he a tyro. He came out of a Tennessee religious environment which predisposed to a doctrinal content for the sermon. He is a close student of the New Testament and its best interpreters. His opinions are well founded and his convictions sincere and strong. As a student he spe-

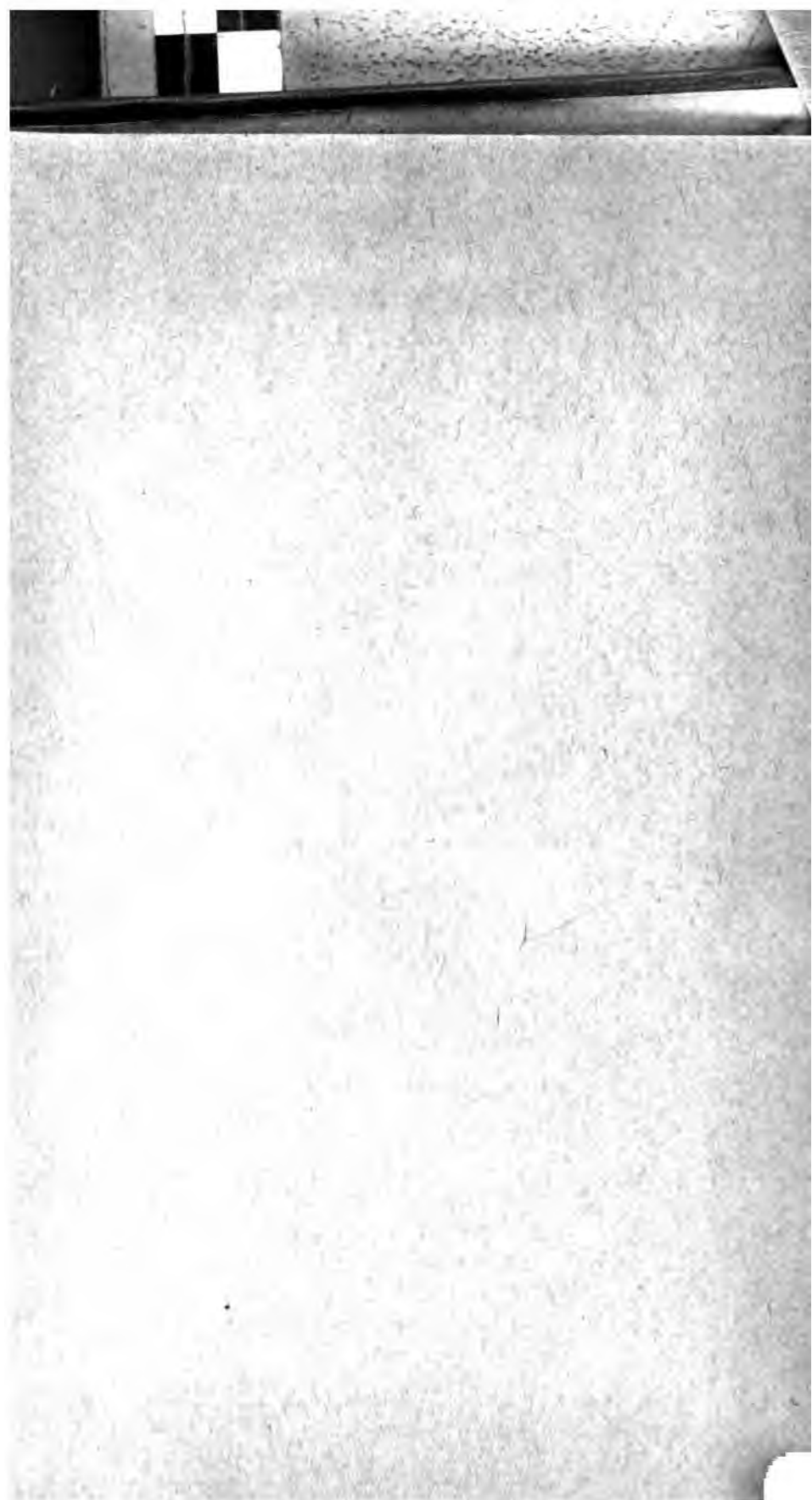
cialized in philosophy, and this subtle science has still peculiar fascination for his penetrating intellect.

As a denominationalist, Dr. Winburn belongs to that invaluable body of men among us who are progressive as regards Christian activity, constructive as to thinking and the care of enterprises which the denomination has created and fosters, while conservative as regards the value of historic faith and the validity of the evangelical and accepted Christian apologetics. Consequently he tears down little and seeks diligently to build up. His sympathies are with those who conserve, but who at the same time construct. Those who are radical, either in destructive or constructive methods, find in him a force to be reckoned with. He is frankly and without apology a denominationalist, but he is a Christian gentleman who observes Christian proprieties in his Christian and neighborly intercourse.









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